WORLD CALL

Nave, Durham Cathedral, Durham, England

JULY-AUGUST 1934

Price 15 Cents

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R. H. Miller to Preside

We are delighted to announce that R. H. Miller, pastor of the National City Church, Washington, D. C., has just accepted the chairmanship of the WORLD CALL Luncheon at the International Convention in Des Moines.

Dr. Miller wrote an interesting bit about WORLD CALL procedure in his church. "I believe," he wrote, "that our women have made the best record for the entire brotherhood, inasmuch as our membership is small. Yet we have built up a large subscription list due to the labors of Mrs. Pugh, president of the Woman's Council, and her associates."

National City Church has passed the 160 mark in subscriptions. The membership is 1,025.

Sound Logic

"Every number of WORLD CALL gets better—or it may be I am more anxious to receive it."

Surely the last must depend upon the first. We appreciate that kind of interest!

Good News from Overland

Mrs. J. H. Bullock, wife of the pastor of the Overland, Missouri, church, sent us an order for sixteen subscriptions to WORLD CALL recently, fifteen of them new, which entitled them to three of the mission study books for the coming missionary year. This is a fine gain for this young church. It had only four subscriptions in 1933. WORLD CALL is happy to have an opportunity to help this congregation grow.

What They Preferred

The adult leaders in the Brazil, Indiana, Sunday school, recently found men out of work, budgets reduced—and no money for WORLD CALL in homes where it was really wanted. Adult class leaders were eager to receive a monthly magazine with an entirely cooperative and comprehensive program.

When Mrs. H. A. Smith, the minister's wife, put the question up to the individual class members, twenty-five preferred the monthly magazine, and so the treasurer wrote a check for twenty-five subscriptions to WORLD CALL.

Results: Twenty-five homes receiving WORLD CALL *that were previously destitute of literature along this line. Five new study books for the missionary library (our premium for five new subscriptions). A need for world vision satisfied.*

World Call Goes to South Africa

"We wish to acquire for the Gubbins Collection of Africana all periodicals of African interest and would be grateful for a specimen copy of WORLD CALL."

That came from the University of the Witwaterscrand in Johannesburg, South Africa.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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The Threshold

This Issue

This issue is devoted to the interests of the Board of Temperance and Social Welfare and the Board of Church Extension. Due to the necessity for extreme economy in order that this magazine may remain self-supporting, we are repeating the practice established last year of combining the July and August issues. We hope that next summer the number of our subscriptions will be great enough to make this unnecessary.

"World Call" at World's Fair

Visitors to the rejuvenated "Century of Progress" in Chicago will find copies of the current issue in the Time and Fortune Building near the north entrance of the grounds. This comfortable building, which provides a delightful resting place for foot-weary sightseers, contains reading racks on which hundreds of magazines from all over the world are placed in alphabetical order. So we'll see you in Time and Fortune Building, Century of Progress, down near the "W's."

Reduced Railroad Rates to the Des Moines Convention

Application has been made by the undersigned to all Railroad Passenger Associations in the United States and Canada for a reduced railroad rate to the Des Moines Convention. Favorable action has already been taken by the Trans-Continental, Western, Southwestern and Central Passenger Associations, such Associations having granted a reduced fare and authorized the sale of ROUND-TRIP tickets at a FARE AND ONE-THIRD of the current first-class fares to delegates to the Des Moines Convention upon presentation of necessary identification certificate. Detailed announcement as to the selling dates, etc., will be made later.

Application for the desired identification certificate should be made to the undersigned, accompanied by a self-addressed, stamped envelope.

H. B. Holloway,
Transportation Secretary,
Missions Building,
Indianapolis, Indiana.

Poster Contest

Next year WORLD CALL plans to place a poster concerning itself in every church. To secure the best possible poster we offer a prize of $25 for the poster which most attractively advertises WORLD CALL. The winning poster and those which receive honorable mention will be exhibited at the Des Moines Convention in the fall. Please observe the following rules:

Posters must be 17 × 23 inches in size.

They must be on a good grade of white pen board.

They should be in two colors.

Contest closes September 1.

Convention Hotels

The headquarters hotels for the various organizations reporting to the International Convention at Des Moines, Iowa (October 16-21), will be as follows:

Savery Hotel—Headquarters for U. C. M. S. and International Convention.

Fort Des Moines Hotel—Headquarters for Pension Fund, Church Extension and Board of Education.

Kirkwood Hotel—Headquarters for Board of Benevolence.

Chamberlain Hotel—Headquarters for Board of Temperance and Christian Unity Association.

The Legion of Decency

In reaction against the immorality of the usual motion picture film the Catholic church has organized the "Legion of Decency." The Legion already has two millions of members and is attempting to secure eight millions more. The members sign a pledge that they will "remain away from all motion pictures except those which do not offend decency and Christian morality." Thousands of Protestants and Jews are joining with Catholics in this effort to cleanse the Augean stables of Hollywood. This movement promises to be the most effective thing that has been done, for it presents its arguments in diminished box office receipts, the only terms which Hollywood seems capable of understanding.

Kagawa Coming

As the manuscripts continue to come in from far countries for our series on "What I Owe to Christ," we can hardly wait to share them. The one with which we lead off this month gives you a foretaste of the warmth, the kindling vigor, and the depth of experience which will make this series memorable. As we go to press we have just received and read the contribution from Kagawa, the great Japanese. That one article will be worth the price of a year's subscription. And there are others.

A Hundred Free Books

Sometime ago we offered a choice of one of the new mission study books to anyone who would send in five new subscriptions. When the offer expired on May 31 we had sent out over a hundred books, which of course means over five hundred new subscribers. Now the offer has been extended to June 30. Every missionary society should take advantage of this opportunity to secure at least one of these books.

Chloroform the Senate

"Dear Editor: You urge entering the World Court 'with Root reservations.' Last I knew of our shameful World Court attitude, Root had proposed five conditions under which we would sign. Four of these were acceptable to the other powers, as Root must have known they would be. He is a very smart man. The fifth condition was one of Root's typical 'heads we win, tails you lose' constructions. The other powers could not afford to call it by its right name. But they could and did hold their tongues. What, if I may ask, is, specifically, your World Court proposal? It is still our move."

S. D. Merton, Columbia, Mo.

Institute of International Affairs

Every world Christian will rejoice in the growing interest in international affairs. One of the most intelligent contributions to this interest is the Midwest Institute of International Affairs to be held at Northwestern University, Evanston, Illinois, from June 25 to July 6, 1934. The strong faculty and the outstanding program offer a fascinating vacation possibility.

WORLD CALL

Harold E. Fey, *Editor*

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey H. O. Pritchard James A. Crain
C. E. Lemmon Mrs. W. F. Rothenburger Edgar De Witt Jones

VOLUME XVI JULY-AUGUST, 1934 NUMBER 7

Do We Mean It?

AT ITS recent general assembly, the Presbyterian church voted to merge with the United Presbyterians. Thus will come about another of those advances toward Christian union which have been made in recent years. Fully a dozen mergers involving millions of church members have been completed, and others are now in process. The number of communions has been reduced, the effectiveness of the churches has been increased, and the moral prestige of the cause of Christ has been enhanced by this practical procedure. None of these movements has occurred suddenly or by accident. Each step toward union has been the result of a long process of prayerful planning. In each case devoted men and women carefully mapped out a course and then with infinite patience worked for years toward its realization.

Do Disciples of Christ mean what we preach concerning Christian unity? That question cannot be answered by "yes" or "no." It will be answered by our deeds. Are we ready to unite with anybody—even with communions which are most like ourselves? If we are ready, it is time we began planning to that end. Cannot we bring ourselves to consider a method which has such signal successes to its credit?

A few years ago a proposal to make an approach toward unity with the Northern Baptist group was dropped when it was rejected by their convention. Has this one rebuff permanently exhausted our zeal in this direction?

Moral Assassination

RECENTLY the staff bulletin of the Mayo Clinic carried the following words from William J. Mayo, M.D., to the doctors on his staff. "As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, 'A very bright man, but he drinks.' Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcohol." These words should be printed in bold letters at the top of every page which carries a liquor advertisement, and should be recited by the station announcer before and after every radio broadcast urging the use of intoxicants. If they are not strong enough, they should be supplemented by a statement of Ruskin which is particularly appropriate in these days of high-pressure sales efforts for alcoholic drink. "Drunkenness is not only the cause of crime, but it is crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced."

Munitions or Missions?

EVERY world Christian should rejoice that President Roosevelt has declared an embargo upon the export of arms and munitions to Bolivia and Paraguay. For long months these nations have been fighting a futile and inexcusable war. All efforts of the League of Nations and of friendly neighbor countries at pacification have been repulsed. It is said that powerful foreign interests, who scent oil and profits, have lured them into this madness which is soaking the sod of the Chaco with blood. If that is true, we may be sure that they received nothing but encouragement from the munition makers, whose business in the World War amounted to $25,000 for every man killed. These "merchants of death" are now prevented from furnishing the machinery of mass murder to two countries. They should be permanently stopped not only from selling arms to these two countries but to all others. This could be done if private profit were taken from their nefarious trade. The Christian nation which has exported more missionaries than any other has the unenviable distinction of also standing among the ten largest munition exporting countries. We cannot continue to send both. Let us send out no munitions and more missionaries like those gallant men and women who already represent the Disciples of Christ in Paraguay. They are rendering distinguished and valiant service to the cause of peace and to the Prince of peace. We want all of South America and particularly Paraguay to know that the missionaries and not the munition makers or the oil profiteers represent the real heart of the United States.

Has Repeal Solved the Liquor Problem?

By JAMES A. CRAIN*

IT IS now more than six months since the Eighteenth Amendment was repealed amidst the rejoicing of its foes. What have the results been? It is perhaps too much to expect a solution of our age-long liquor problem within six months, but it is not too much to expect that repeal should begin to show some of the results its proponents claimed for it.

One of the chief arguments made in support of repeal was that legalization of the liquor traffic would put an end to a sinister illegal industry that had grown to huge proportions under prohibition. Repeal, it was claimed, would give legal standing to a responsible industry that would drive out the illicit manufacturer and seller. It was assumed that those who were then patronizing the bootlegger and making possible the rumrunner and the moonshiner would immediately transfer their patronage to the legalized industry if given an opportunity to do so. The illegal traffic would then wither and die from lack of support.

Six months' experience seems to indicate that they were wrong in at least three points. Had they known their economics a little better they would have realized that under competitive conditions the cheaper always drives out the dearer. The illicit manufacturer and seller, operating under low overhead costs and paying no excise tax or dispenser's license, can always undersell the licensed manufacturer and seller. Under present conditions not even the quality factor can be counted in favor of the legitimate dealer. Under prohibition the average drinker acquired a taste for liquors compounded chiefly from raw alcohol, caramel and coloring matter. That taste he carried over into the new situation and as between paying a higher price for a beverage which contains less "kick" and patronizing the bootlegger, he chooses the latter.

THE so-called legitimate venders are partly responsible. When the twenty-first amendment was adopted it was feared that existing stocks of liquor would not be sufficient to meet the demand, so the distillers and dispensers resorted to the same practices they had so vigorously condemned in the moonshiner and the bootlegger. They "cut" their stocks of properly aged liquors by adding raw alcohol, caramel and other coloring and flavoring matter and pyramided their profits. The city health officer of New York City is reported to have said that if a bootlegger had sold the sort of stuff being put out by licensed dealers he would have been shot. So on these three economic principles, competition, quality and price, repealists were wrong.

That they were wrong is attested by the authority of men in positions of responsibility under the new liquor policy. Henry Morgenthau, Jr., secretary of the treasury, recently declared that bootlegging is still a flourishing industry and that with the transfer of enforcement to his department he was preparing to take vigorous action against it. He announced plans for building up a force of 4,000 men to handle collection of liquor taxes and suppress illicit manufacture and sale. In less than six months after repeal it becomes necessary to build up a larger enforcement personnel than was required to enforce prohibition and to request an initial appropriation of approximately the same amount as that required for the prohibition bureau during the last year of its life. On April 29 Dr. James M. Doran, former prohibition commissioner, now secretary of the distillers' code authority, declared that more than half of the liquor consumed today pays no tax.

MORE startling still is the statement of Joseph H. Choate, Jr., director of the Federal Alcohol Control Authority, that present capacities of illegal distilleries exceed that of the licensed plants, that there is more drinking now than under prohibition, that liquor revenues are disappointing and that an alarming situation is developing. Among other difficulties, Mr. Choate complains that "the government is losing more taxes than it gets and that a colossal criminal industry, necessarily highly organized, still exists and still exerts its debauching tendencies on every agency of government." Which causes the *Kansas City Star* to exclaim, "And all this five months after repeal, which was to rout the bootlegger, put a crimp in a highly financed criminal business, to enrich the public treasury and sober the American people!" So far as the records go, repeal seems actually to have stimulated the illicit industry.

One of the charges against prohibition was that the illegal liquor business was so well organized and so widespread in its ramifications that drunkenness, drunken driving and automobile fatalities due to liquor were on the increase. This would be remedied, they argued, by making liquor legal, giving supervision to its sale, and by better enforcement of the laws against public drunkenness and drunken driving. Available figures for the months since 3.2 per

(*Continued on page* 22.)

*Secretary, Board of Temperance and Social Welfare.

940 Disciple Ministers on War and Economic Justice

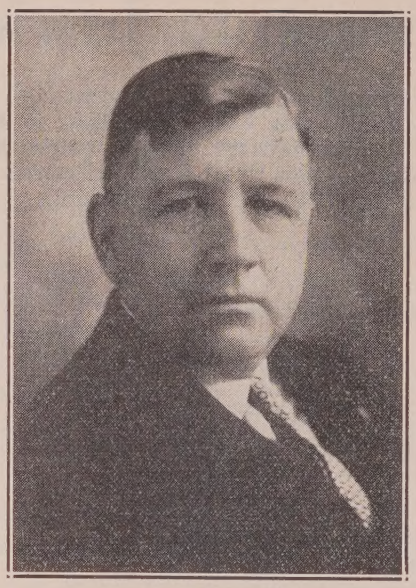
The opinions of 20,870 Protestant ministers on war and economics, as revealed through a questionnaire circulated by "The World Tomorrow," are being widely discussed in both the religious and the secular press. Five thousand eight hundred and eighty-four of these questionnaires were sent out to ministers of the Disciples of Christ. About one-sixth of this number replied, which was a little smaller proportion than the general average. The opinions of these 940 men are significant.

	Total	Yes	No	In Doubt	No. Ans.
1. Do you favor the immediate entrance of the U. S. into the League of Nations?	940	486	225	204	25
2. Do you favor military training in our public high schools and civilian colleges and universities?	940	68	822	46	4
3. Do you favor substantial reductions in armaments even if the U. S. is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do?	940	768	104	49	19
4. Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means?	940	761	103	68	8
5. Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?	940	673	151	102	14
6. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?	940	650	175	107	8
7. Could you conscientiously serve as an official army chaplain on active duty in war time?	940	316	442	170	12
8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of defense?	940	320	413	177	30
9. Do you favor the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual?	940	780	62	82	16
10. Do you favor the drastic limitation through the income tax and the removal of tax-exempt securities of the annual income that may be legally retained by an individual?	940	752	50	97	41
11. Do you favor a system of compulsory unemployment insurance under government administration?	940	593	115	206	26
12. Do you favor national unions of workers (instead of local company unions) in an endeavor to bring about a more equal distribution of the proceeds of industry?	940	528	123	246	43
13. Do you favor a system of private ownership of banks, under government regulation (instead of a system of socialized banking as a public service)?	940	315	327	240	58

		Capitalism	Cooperative Commonwealth			
14. Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets?	940	45	845			50
15. If you favor a cooperative commonwealth which political system seems to you to offer the most effective method of achieving this end?	940	Drastically Reformed Capitalism 451	Fascism 1	Communism 4	Socialism 285	Other Political System 100	99

Our Modern Social Task

FOR many years the July issue of WORLD CALL has been devoted to the work of the Board of Temperance and Social Welfare, to which has been committed, by action of the International Convention, primary responsibility for temperance education, education in international justice, good will and world peace, social justice and interracial relations. This year, because the July and August issues are being combined, it shares space with the Board of Church Extension.



Secretary James A. Crain of the Board of Temperance and Social Welfare

The Board has through the years commanded the interests and services of leading ministers and laymen among our churches. Elsewhere in this issue appears an article on the life of Dr. Homer J. Hall, recently deceased, one of the founders of the American Temperance Board, the title under which the temperance work of the brotherhood was carried on prior to merging with the Commission on Social Service to form the Board of Temperance and Social Welfare. Other well-known men who have been connected with the board are L. E. Sellers, W. J. Wright, Milo J. Smith and Alva W. Taylor. Among those who have been members of the board from the time of its organization are E. L. Day, now president, David H. Shields and L. C. Howe.

The board, under the leadership of its present general secretary, James A. Crain, is an active and aggressive factor in the general work of our own brotherhood and has had a growing influence in temperance and social welfare work outside the bounds of our own fellowship. Mr. Crain is in constant demand by churches, conventions, conferences and interdenominational gatherings. The preparation and distribution of literature dealing with social welfare problems is an important activity. Since social problems are coming to occupy a large place in the curriculum of religious education, the board serves as a resource agency and as an adviser to those preparing educational materials. In connection with the student work committee discussions, forums and classes are held in colleges and universities. Editorial work in connection with social welfare material for publication in WORLD CALL and *Front Rank* are among important functions carried on. A bureau of research and information is being developed. Thousands of news articles, magazines and articles, leaflets and pamphlets are catalogued and filed, covering almost every social problem. Though only recently begun, this bureau promises to put at the service of our ministers and leaders one of the best collections of authoritative material to be found anywhere in the United States. During the course of a year thousands of letters are answered, giving information on almost every conceivable social subject.

As the church becomes more conscious of the relation of religion to the threatening social situation confronting us and as the forces opposed to social righteousness grow more aggressive, the functions of the Board of Temperance and Social Welfare will grow in importance. The new liquor situation; the whole question of social justice as it relates to a fairer distribution of wealth; the problem of a brotherly relationship between the races; the necessity for immediate and urgent work for world peace if humanity is to be saved from another war catastrophe; the problem of crime and its treatment; of immoral movies; of marriage and the home, all demand an agency equipped and staffed to do effective work in this field. The Disciples of Christ are fortunate to be one of the few religious bodies in the United States having an organization ready for the new day. Charles O. Lee, executive secretary of the Wichita (Kansas) Community Chest, recently made the following statement about the work of the Board of Temperance and Social Welfare:

"The Board of Temperance and Social Welfare is not new to our people. For almost a quarter of a century it has rendered valiant service in the field of human welfare. It has cooperated with other church bodies for more effective control of great social issues. It has performed this service on a budget next to nothing. With a budget more in keeping with its potentialities it could become one of the greatest forces for social righteousness in the entire nation. It has rendered extraordinary service in the realm of prohibition. For years it has been a force in the realm of industrial justice and interracial good will. Through it all it has practically had to make its bricks of social reconstruction without straw. In this trenchant hour it possesses the leadership and has the good will of other communions so that a mighty work can be done. The extent of that service has only one limitation—the money which a great communion is willing to lay in its hands for so worthy a cause."

Heave-Ho!

By JOHN H. BOOTH

YEARS ago I stood on the docks at New Orleans and watched with fascination the unloading of a freighter filled with bananas. There was a line of Negro stevedores extending from the hold of the ship to the freight cars on the tracks above. The bananas began to come out of the ship, each bunch traveling with a rhythmic toss from man to man to the tempo of a weird and musical chant of "heave-ho." When the stream of moving fruit reached from the hold of the ship to its place in the refrigerator car, each bunch made the leap from man to man in unison. That was cooperation.

The entire program of Jesus Christ for world redemption is one of happy and cooperative service. As a religious body we stand or fall as we cooperate in kingdom building. If our nine thousand churches and our million and a half members, with loyalty to our great Leader and with enthusiasm for our cause, would put their united strength under our tasks, only God could estimate the power of the Disciples of Christ and measure the results of our efforts. With business and industries cooperatively beginning to catch step and move forward toward recovery, it is time for our brotherhood to "heave-ho."

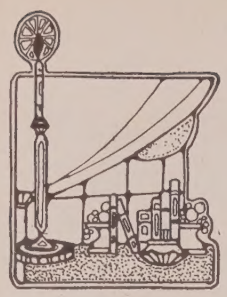
Church Extension is a part of our cooperative program. In the olden days the home missionary and evangelist were sent into new fields by the American Christian Missionary Society and by state societies. Church Extension went hand in hand with these pioneers to conserve their work of evangelism, and make it permanent by helping the newly organized congregations to acquire church homes. In over twenty-five hundred communities of North America this fundamental service in building the Church of Christ was rendered by the Board of Church Extension. Our churches, with liberal offerings, supported the work of these agencies as they carried on together. That also was *cooperation*. By means of it the Disciples of Christ were enabled to establish themselves permanently as a great religious body from the Allegheny Mountains to the Pacific Coast.

The western frontier has vanished and this particular program is no longer required. However, *cooperation* is still required in carrying out another type of program. It is a program of conservation. Churches already built must be saved from the auction block. What opportunities in this field of service face us! It can be said with truth, and it should be said with great emphasis, that money given for this type of work *NOW*—before the day of opportunity passes—will accomplish immediate and immeasurable results for our brotherhood. Furthermore, money so invested now will pay rich dividends to all our agencies in years to come.

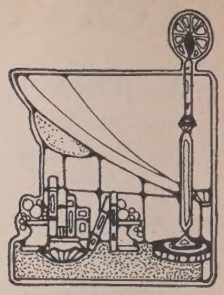
Here is an illustration of what is meant by the above statement. St. Petersburg is one of Florida's most beautiful cities. Tourists and health seekers flock there from all over the world. In prosperous times our First Church there erected a building costing $248,000 on a beautiful site overlooking Mirror Lake. The building, grounds, furnishings, and equipment, including a pipe organ, represent a total investment of approximately $280,000. The congregation of over four hundred resident members, out of love and loyalty for our cause, invested in the enterprise about $142,000. The Florida slump plus the devastating effects of the depression struck the church when only $2,000 of its $140,000 bonded indebtedness had been paid. The bond holders, greatly in need of their money, are willing to accept, so it is reported, twenty cents on the dollar in full settlement of the bonds. The church and the state board of Florida and many other Florida churches, for more than a year have been appealing to the Board of Church Extension for a loan of $20,000. The congregation will undertake with great effort and sacrifice to raise $5,000. The congregation has been led to believe that with $25,000 it can pay all of its indebtedness and save its fine church property.

Let no one think this to be an isolated case. There are scores of such opportunities, many presenting just as great advantages as St. Petersburg. Up to the present, for lack of funds, caused by poor collections on outstanding loans and with practically no offerings as yet from churches, the board has not been able to promise aid to St. Petersburg or to many other churches needing loans. We believe that our brotherhood does not want these churches to die and they need not if we act in time.

It is high time for Disciples of Christ to put strong shoulders and cooperative strength under Church Extension's program of conservation and "heave-ho."



Book Chat



Where Is the Leadership?

By C. E. LEMMON

A FEW years ago James W. Gerard compiled a list of sixty names, most of them prominent in business and dubbed them the "real leaders of America." There were few to question this appraisement. Those were the days of prosperity and the business man was in the saddle. How quickly and completely this leadership has evaporated!

We might properly turn to education for our guidance. It would be natural to assume that the school men could furnish us our leadership. I have been reading an interesting and rather significant book called *Molders of the American Mind* by Norman Woelfel, purporting to be an assessment of the ideas and programs of seventeen of our leading educators in America. There is much material in this book which reveals prejudices of the author which I very much discount, but it does give a picture of current educational thought. There is H. H. Horn who believes that the problem is to take the Utopian dreams of our pioneers and transmit them to future generations. There is Charles H. Judd who believes in the all-sufficiency of science and thinks that by sound analysis and scientific procedure we can speed along our social evolution. There is W. W. Charters who thinks that educational reform is to be brought about gradually by a series of concrete and practical experiments. There is John Dewey who cuts through all traditional thought and bases his program on what the author calls "experimental naturalism." There is George S. Counts who would follow the example of Russia and pick up the whole educational system bodily and in good social engineering fashion make it immediately productive toward desirable social ends (assuming that we would all agree upon his social ends). There is Kilpatrick who is not much interested in goals but is a passionate advocate of an educational process in which "incidental learning" will make itself naturally effective in desirable social living. It would require a miracle quickly to bring order out of this welter of confused counsel. There is no sure leadership here.

WHAT about the church? A university professor of my acquaintance tells me that he reads the *New York Times* and that the most enlightened expressions of social vision and leadership that he reads is the section of the Monday edition given over to the Sunday sermons from New York and Brooklyn pulpits. The sermons and books of such men as Fosdick, Niebuhr, Tittle, Sockman, Gilkey, and others, are on the whole aggressive and forward looking with much more unity of thought and purpose than a like group of leading educators. On the other hand there is in Barthianism and The Oxford Groups a tendency to build up a theology of other worldliness in order to escape the hard things of the present day. One must admit that on the whole the church is too preoccupied with its own problems and too divided in counsels to give fully competent leadership.

WHAT of the statesman? Secretary of Agriculture Henry A. Wallace has recently published a little book called *Statesmanship and Religion.* It is my opinion that the qualities aside from character and courage really required of a leader in our modern social life is not expertness in any one field so much as a general comprehension of a variety of fields. This, Wallace seems to have to a remarkable degree. This little book reveals a sound knowledge of the Hebrew prophets and their message and meaning in the religious tradition; it reveals a knowledge of the meaning of the reformation with its stress on individualism, an individualism which has subsequently grooved itself into our economic life; an understanding of the modern church both Catholic and Protestant with the weaknesses and strength of each; a clear understanding of modern economics; an insight into the vicious phases of capitalism with its competitive ruthlessness and injustices; a distrust of the dry bones of the "economic man" upon which socialism and communism are premised; and the almost desperate importance of getting some spiritual influence at work in the hearts of men that will enable us to set up a social order on a more corporate and collective basis which will insure the masses the abundance made possible by the modern machine. Wallace is young, sincere, able to express himself in clear and artistic English, and has already achieved a position of power, and above all seems to have what might be called the *comprehensive mind* so essential to balanced and effective leadership. I would be willing to follow him even if the corn-hog check is fifty cents less than I think it should be. Here is a leader for such a time as this.

The Ordinances

An Architectural Interpretation

By A. F. WICKES*

•

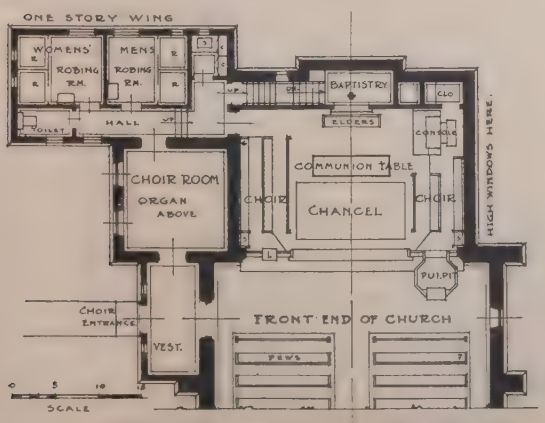
TOO long, many ministers agree, has the pulpit had the right of way at the expense of a good presentation of either baptism or communion. We have been a sermon-minded people, but we are becoming aware of other values in worship.

These pictures illustrate a presentation of the three ordinances of the Christian church—baptism, communion and preaching.

The plan will reveal the baptistry in the rear of the chancel at a convenient elevation. It is always ready for use. The act of baptism can be witnessed without calling ushers to make adjustments. A curtain should be used to *individualize* baptism. Give greater consideration to the individual to be baptized. Save him from undue embarrassment. Let the candidate, properly robed, come to his place in the baptistry behind closed curtains. The minister will place him in the center of the opening. Then the curtains quietly part. The candidate is now immersed, and upon being raised to a standing position finds the curtains closing. Thus he is allowed to regain his composure and retire.

The communion table stands in the chancel where it is at once significant. As to the assembling of the elders and deacons for the communion service, it has long been the custom of the deacons to show their backs to the congregation, thus succeeding in totally obscuring the table. Why not arrange the deacons in two parallel lines in the chancel, facing each other with the table between? Then everyone can see. The elders, standing back of the table, hand the emblems to the first deacon who passes them down the line. The deacons leave the chancel in pairs to serve the congregation. Jesus sent his disciples two by two.

*Advisory Architect, Board of Church Extension.



CHANCEL FOR A CHRISTIAN CHURCH
SHOWING RELATION OF ORDINANCES TO WORSHIP

Chancel, Hickman Mills Church

The pulpit is located forward and to one side, thus placing the minister in a dominant position to preach. A reading desk on the opposite side is reserved for the opening of the service. The pulpit should be used exclusively for the sermon.

There are several good positions for the choir, but this plan illustrates the choir on both sides of the chancel. The organ is located at one side of the chancel and the organist on the opposite. When the choir stands to sing, it faces the opposite choir group and not the audience. This is important and applies to soloists as well. All vocal and organ tones then become blended. Otherwise not. The director is either the organist or stands by the organist unseen by the congregation.

The choir should leave the choir room and enter the church proper through the side vestibule and pass into the chancel in pairs, dividing either side of the table to occupy seats. The minister may follow the choir and occupy the seat back of the reading desk from which place he begins the service. A seat located back of the pulpit is convenient for a guest speaker who may preach the sermon.

At the conclusion of the service the choir should pass out in recessional following the benediction.

Keenness, Initiative, Vision

The Story of G. H. Singh

By D. A. McGAVRAN*

LIKE the first Disciples in America, George Hamilton Singh came to our brotherhood from the Presbyterians. His father, Pandit Hamir Singhji, one of the early converts in the Presbyterian Church of that section, has been a preacher of the gospel in and about the state of Udaipur for fifty-eight years. The family is of sturdy Rajput stock, and Mr. Singh has considerable of the air of the valorous old knights of Rajasthan.

George Hamilton Singh was born March 21, 1903, at Udaipur, and was reared at both knees—at the knee of a devoted mother and across the knee of a devoted father. One of his lifelong friends recalls that a stern teacher in school, who wielded the rod quite frequently, so pained and discouraged George that he played hooky day after day. When Pandit Hamir Singhji came to hear about it, young George received a sound thrashing and decided that the rod at home was exercised to better effect than that at school. He never played hooky again. In his article, Mr. Singh speaks feelingly about the Christian influence of his home.

Keenness, ambition and a certain onrush of personality characterize Mr. Singh. In 1910, at a church meeting a public speaker, wishing to illustrate faith, held out what appeared to be a large copper coin and asked someone in the audience to come and get the equivalent of a fifty-cent piece. All hesitated, but not George. Up he rushed, a seven-year-old boy, and reached out his hand. Underneath the copper coin was the silver piece. When his college—he attended the Government College at Ajmer—had a winning cricket team, but no money with which to make a tour, it was George, the pitcher on the team, who solicited funds from alumni, faculty and townsmen (a procedure new in that college at that time), and got enough together to provide the wherewithal for a victorious tour. As a teacher in the Jhansi schools—where the Christian graces of Mr. and Mrs. Gordon, our missionaries, won him from hating missionaries in general to a warm appreciation of their motives and services—he not only taught in our school (his job), but also started a night school for workers in the railway. This was another new departure at that time. Another one of his interesting bits of initiative was his utilization of the tribal dance of the Gonds as a means of winning them for Christ. His revival weeks amongst the Gonds each year are times when before and after the services the Gonds have a big tribal dance—a skillful interweaving of the old and the new. The children in Mr. Singh's Gond schools do not have physical exercises. Instead they learn the tribal dances—and very good exercise it is, too.

After college Mr. Singh came to Jhansi and taught in our schools there. Encouraged by Mr. and Mrs. Gordon and Miss Griesemer, he went to America. There he washed dishes to help pay his way through Hiram. He graduated with honors and took two quarters at Chicago on work toward a doctorate. Lack of funds prevented his completing his work. He went to Butler College. His work there was of such a standard that he was elected to Phi Kappa Phi. He returned to India in 1927. He has worked at Harda in the high school. His chief work, however, has been at Barela near Jubbulpore. He has done a fine piece of evangelistic work. He is seen at his best proclaiming the gospel to his fellow-Indians. He has done especially effective work amongst the educated people. We are expecting several groups to become Christians in the near future in the village centers worked by him.

G. H. Singh and a village child

At present Mr. Singh is in mission service. He is also greatly interested in the growth of the Indian church. He has built a chapel at Barela raising funds on his own initiative. He looks forward to working more exclusively in the church field. He is convinced that Indian church and American mission must exist side by side in cooperation, the

(*Continued on page* 23.)

*Secretary, India Mission, U. C. M. S.

What I Owe to Christ

By G. H. SINGH

G. H. Singh

This remarkable account is the first of a world-circling series of friendly personal stories from Christians we all desire to know more intimately. The story of the brilliant young author of this article appears on the opposite page.

AS TO why I should be asked to write on "What I Owe to Christ" I do not know. I am still young and have had no out-of-the-ordinary religious experience. And yet, when I see the condition of my country, bleeding under the tyranny of caste system and other social rules and regulations, there has developed in me an intense desire to bring home the message of intellectual and social redemption so characteristic of the Christian. This attitude I owe to Jesus.

I was born in a Christian home and brought up in a rather puritanical type of Christian environment. My father, who had embraced Christianity when still in his teens, has so thoroughly lived his Christianity and is so faithfully serving his Master that he remains to this day my inspiration in all that is worthy of the Master.

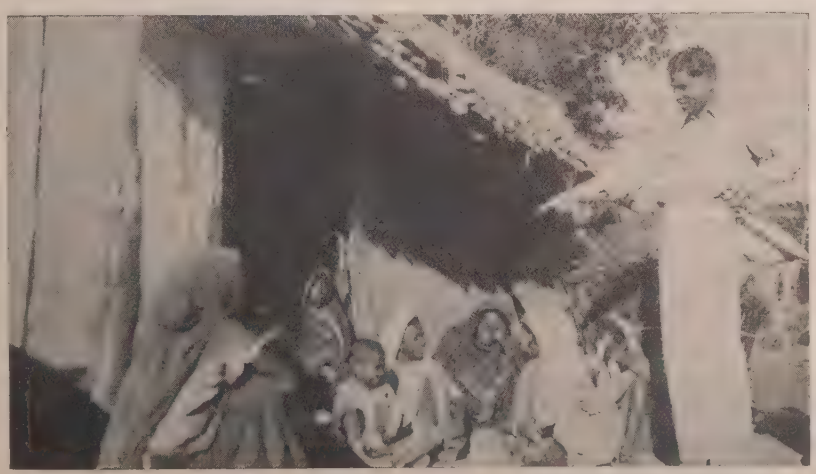
From my early childhood until now the habit of prayer has not left me, except for a few months when I was in foreign countries. I was always interested in religious matters, and what a thrill I used to experience reading the New Testament. I took active part in church work for it met my needs. Strange as it may seem, I did not feel an urge to work in any mission agency. And I hated the missionaries! How strange it is that we hate them most who have meant so much to us! Now, as I look back I cannot but be grateful to Dr. James Shephard for leading me to Christ. Dr. Shephard is dead, but in spirit I pay my humble tribute to him.

After graduating from high school I joined a government college. I wanted to become a lawyer. I found myself in a new enchanting environment. The college life with all its allurements began to possess me. All of a sudden I found myself facing several temptations. Many a time I pretty nearly lost my balance. The temptation of borrowing money, of smoking, of drinking and of girls lured me, but somehow I escaped them. I believe that my victories were due, in a very large measure, to the religious discipline and the corrective influence of my home. There arose in me a strong urge to follow the Master. To this day whenever I face a temptation I try to look into my Master's face! As he controls me he solves my problems. This balancing is due to him.

My interest in religion grew. Many a time have I sat with brilliant men and women of various religious views discussing religion. The more I discussed it the more dissatisfied I became. Everybody, myself, included, wanted to prove his own case. We tried to save religion whereas religion should have saved us. This purely intellectual approach and hair-splitting logic could not satisfy me. It seemed to me that religion was a matter of experience and of the heart. The net result of these meetings was that the personality of Jesus dominated the situation and that Christianity offered a much more practical type of religion than the others.

I enjoy a certain kind of intellectual freedom which is my own. I am not led away by catch phrases and am very averse to hard opinions. This precious lesson was brought home to me several years ago when I deliberately sat down to analyze the thinking of Jesus. Jesus seemed to have lived on his own convictions—convictions which grew out of hard thinking—against the world. I was greatly attracted to him, for in his attitude toward life there was that nobility of serene spirit and strength of character which could command my life. How gentle was the Galilean and yet how fearless he could be! He never lost his presence of mind and there was that magnetic poise which drew people to him. He was merciless to loose religious

(*See page* 23.)



The author leads an impromptu village discussion

The New Patriotism

By ELEANOR ROOSEVELT*

The Capitol at Night

IF WE are learning nothing else in this country, we are learning that before we can do anything, we have to be willing to face the facts.

The facts about peace are these: We talk a great deal about wanting peace and everyone, with one voice, is saying, "Nobody wants war, we all want peace"; we hear that from every country. Some years ago a small boy remarked to me about religion, "You know, the only reason that I cannot go along on religion is that so many people talk about it but do not live it." We are doing exactly the same thing about peace. We do not like to sit down and face the causes that bring about war. We are learning in this country to face facts about economic causes, and many people, many groups of people, are learning that they have to change their ideals, they have to change their ways of living, perhaps, they have to change their values. In the same way we must know the economic questions arising between nations more realistically than ever before.

We can have a League of Nations, a World Court, a Disarmament Conference and, unless we are willing to tell each other the truth, and to face the real causes which make nations jealous of each other, greedy of each other, hate each other, we shall get nowhere. All these instruments are methods which can be used if the spirit is right, if the people really want to succeed.

Now people, primarily men, because I talk a great deal with men about this matter, constantly say to me, "We cannot have peace because governments will not be honest with each other." We shall not have peace as long as human nature is not changed, as long as governments will not be honest with each other. How are we going to change human nature; how are we going to get governments to be honest with each other? We shall have to start with settling economic questions; we shall have to settle economic questions at home and then we shall have to make up our minds whether we will face the facts as to why we have wars. We shall have to face the necessity to be honest with ourselves, to give up some things ourselves, and not to expect that other nations will give up everything. We shall have to make up our minds on what is worth giving up in order to make it possible for other nations to get to the state of mind where they also can reach a decision on what they will be willing to give up.

All of us must live. In our own nation some of us are going to have to give up many things in order that all of us may live. Now the same thing is going to hold good between nations; therefore, I hope very much that we are going to look upon this question as an active crusade that women the world over must undertake. We must undertake it largely with the youth of our countries because, after all, most of us are getting old and it is our children and our grandchildren who will see the fruits of what we may be beginning now.

A man said to me the other day, "You believe that youth today is less attracted by the glamour of war than it was twenty or thirty years ago. Are we losing the sense of patriotism in this country? Would not youth today all rise to the call to the colors as they have in the past?" Well, I do not know, but I think that there is a distinct change in the thought of our youth today. War is not as glamorous a thing as it was in the days when I was young. Then there was no other way of proving great patriotism save the sacrifice of giving yourself to your country in time of war. That was the supreme thing to do for your country. We have come now to a different conception. We have not yet solved this question because we have not yet found in this country a real place for youth. But we are getting to it, and I think that the germ of what I like to call the "new patriotism" is coming to us from youth. They are much more ready to meet changes. They are much more ready to make sacrifices, but they have got to be given the feeling that they are really serving. It was this idea of serving that made war the great patriotic gesture. It was a feeling that you were serving in the finest way possible. Something has to be substituted for that feeling.

Someone wrote me very critically the other day—or perhaps it was an editorial—about a small article that I had written, suggesting that perhaps we could begin with little children and change the type of their toys. I was asked what would happen if my husband had to call the boys to the colors. I was very inconsistent, the criticism went on, in preaching this giving up of military toys. What a silly, foolish suggestion! Was I advising anything to take their place? How were children going to be interested in villages, domestic animals, people who were plowing? Such toys were

*See note at end of article.

nothing to give them in place of those toy soldiers; they could not give the old feeling of patriotism, so my critic asserted.

I agree that you have to give youth something else, a way of serving. I believe that there are many ways of serving and that we are going to find natural ways before we live many more years. It is probably the women who have got to lead this double crusade, a crusade to establish new ways of serving and a crusade against waste.

The White House, Washington

All of us of my age know what waste the World War was, not only in this country but in every other country. I spent three years in school in England and know France very well, and a few years ago I took my two youngest boys to those countries—they had never been abroad before. We went through many small villages in England, Scotland and Wales, and in every single village there was a central monument with more names on each of these monuments than it seemed that there could possibly be people in the village. They were the names of the boys and men who had died in the World War.

Then we went to France and one day one of my boys said to me, "There is a funny thing about motoring over here; you see only old men or very young ones coming out of the fields." "Yes," I said, "there are old men and very young ones, there are some a little bit older whom you saw playing at war over the same fields where the war had just come to an end and where the generation just older than they had been completely wiped out." One generation was getting ready for the next war and one generation was gone out of the population, out of useful production; two whole generations were taken for quite a period of years. Then we passed through acres and acres and acres of white crosses, representing all the nations of Europe. If that is not waste, I do not know what is. It is waste of people, not for a short time but for a long time. Out of all that waste has come what we have been through in these past years, not only in this country but in every country.

I believe that anyone who thinks must think of the next war as they would of suicide. But most people do not think!

How many of you saw the film, "Cavalcade"? I know a number of people who saw it not once but several times. I saw it just once. I was in school in England during the Boer War, and every single step of "Cavalcade" I could follow. I could not bear to see it more than once.

I came out feeling the utter futility of human experience, feeling how deadly stupid we are. How can we study history, how can we live through the things that we have lived through and complacently go on allowing the same causes over and over again to put us through those same horrible experiences? I cannot believe that we are going to go on being as stupid as that. If we are, we deserve to commit suicide—and we will!

*This speech by the first lady of the land was made at the Conference on the Cause and Cure of War held in January. It is reprinted from *The Woman's Press* magazine of April, 1934, by permission of Mrs. Roosevelt and of the *Woman's Press*.

This Is War

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife; and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human life!

The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.

Art, thou hast many infamies,
But not an infamy like this—
Oh, snap the fife and still the drum,
And show the monster as she is.

—Richard Le Gallienne.

"How Church Extension

Stories from the state secretaries of twenty-four state

Alabama

Although we have but 52 churches in Alabama, a total of $146,125 has been loaned to thirty-one of them by the Board of Church Extension. There are now five loans outstanding in the state and at least three of these churches have been literally saved—not only the buildings but also the congregations—because of aid given by this board.

Burton L. Hoffman

I cannot commend too highly the present program of the board which is saving the loans by reviving the churches. One Alabama church has been saved by this new program and we shall be everlastingly grateful to John H. Booth for sending Charles R. Oakley to Alabama. We hope to have this experience repeated with another church. Alabama has been greatly helped in the past and is finding the board to be "a friend in need" in the present hour. We are deeply appreciative.

BURTON L. HOFFMAN.

Arkansas

Furnishing a home to a congregation is as important as furnishing a home to a family. Without such homes no constant church growth and no planned activities for covering the world with the gospel is possible. Arkansas, like other states, has received a proportionate share of Church Extension aid. Our seven churches with unpaid loans are located at important points that stand out for signal achievements in service in the kingdom. No congregation can afford to slacken its interest in Church Extension offerings. Church Extension enables a congregation to go to housekeeping. We should go, preach, establish congregations and help house them.

J. H. Fuller

J. H. FULLER.

Arizona

Every church in the state of Arizona has been aided by Church Extension, with three exceptions, and to write the history and progress, the stabilization and fruitfulness of the years in this wide, developing region, would give Church Extension a notable, and indispensable place. It made possible the very establishment of some congregations; encouragement to others when the tide of opposition was against them; and an impetus to still others to place material equipment in readiness for rapidly growing centers. It is so materially necessary that it is a very spiritual thing.

OTHO C. MOOMAW.

California-North

As I think of the assistance given by the Board of Church Extension in Northern California, three county-seat church buildings come to my mind. These are located at Porterville, Stockton and Eureka. The aggregate cost of these buildings was $265,000. The total amount received on these three buildings from the Board of Church Extension was $75,000. Without this aid we should have lost these valuable properties. We received other help, but it was the additional help coming at a time when other resources had been exhausted that made other efforts succeed.

Milo J. Smith

Our churches in Northern California should include this great work when we make our annual budgets for missions, education and benevolences.

MILO J. SMITH.

Canada

In cold figures: Church Extension has made 24 loans totalling $116,250 in Canada. Outstanding balance on principal now due from eleven churches is $66,046.38.

In brotherly facts: The loans made to Canadian churches have been "slow moving" both in principal and interest payments. Had our present eleven churches on the loan list been in the hands of the bank in these hard days we would have lost our church homes. The fact that we have not lost our church homes is a brotherly fact which ought to put the Board of Church Extension in a most favorable light in the eyes of our Canadian people.

Hugh B. Kilgour

In spiritual leadership: Though our Canadian churches receiving loans from the Board of Church

Has Helped My State"

milar accounts could be given by many other states.

Extension are slow in paying, they are nevertheless sure. The financial help from the Board of Church Extension is a loan—a business contract. We have never defaulted an obligation. It is greatly to the credit of the Board of Church Extension through these difficult days that in urging our churches to make payments on their loans the board has always been deeply concerned and has interested itself in the spiritual welfare of our congregations. In fact as well as in name it is a Board of Church *Extension* ever interested in extending the kingdom. HUGH B. KILGOUR.

Georgia

A total of $119,080.00 has been loaned by the Board of Church Extension to Georgia churches. Forty-eight loans have been made to forty-three different churches.

Bruce Nay

Five churches have been granted a second loan. These churches represent both the small and large congregations, located in every section of the state. One-third of all the churches in Georgia have been aided by church extension.

At the present time, eight churches have loans amounting to $57,000.00. With one or two exceptions these churches would have been sold and, perhaps, the doors closed, if they had borrowed money from any source other than our own Board of Church Extension. This board has always manifested a Christian, patient, sympathetic and brotherly attitude toward the churches.

The property value, alone, which the board has helped create in this state, because of these loans, is approximately $357,240.00.

As a matter of appreciation, every church should cheerfully make an offering to this wonderful financial organization of our great brotherhood.

BRUCE NAY.

California-South

Since its beginning, the Board of Church Extension has extended building loans to forty-three churches in Southern California amounting to nearly $400,000. The petitions of the churches for financial assistance have always received prompt and courteous consideration. When financial aid was granted, it was done without using the high-pressure and stern tactics so often resorted to by other financial institutions.

The ministry of the board has truly proved its worth to our churches in Southern California during the distressful times of the last three years. The financial resources of the churches being greatly reduced, they have not always been able to meet their obligations promptly. The Church Extension Board has stood loyally and sympathetically by, making it now possible for all our churches to carry on as their Christ would have it done.

Our churches are unanimous in their laudation of the board.

J. H. MUMBROWER.

Illinois

The Board of Church Extension since its organization has made one hundred four loans to churches in Illinois. This is one out of every seven churches in our state. The total amount thus loaned is $449,790. Of the number of loans made eighty-one have been paid off. We still have twenty-three unpaid loans. It is estimated that a loan from the Board of Church Extension brings out two dollars for every one that is loaned. I think this is a conservative estimate. This being true, Illinois has $1,338,-570 worth of church property that it would not have had if it hadn't been for the Board of Church Extension.

H. H. Peters

We are glad we can say that eighty-one loans have been paid in full, but we are mighty sorry to be compelled to admit that many of the twenty-three yet unpaid present serious problems. It is encouraging to note, however, that many of the unpaid loans are getting into better shape. H. H. PETERS.

Minnesota

During the years the Board of Church Extension has been helping with the work in Minnesota, forty loans have been made totaling $82,100.00. Twenty-eight different congregations have been aided in carrying to completion their building projects. This has been greatly appreciated in this north country, which is still missionary territory. Without this aid we would have many less churches than we now have in Minnesota.

We appreciate also the care that has been shown in making these loans. Leniency toward churches has been shown when they were unable to meet their

obligations promptly. The board's field men have given splendid service without cost to the churches in helping them meet their loan payments. Our prayer is that every member of our brotherhood in Minnesota will feel the necessity for closer cooperation with, and a more loyal support to the Board of Church Extension.

MAX C. DEWEESE.

Indiana

Since the Board of Church Extension was organized October 1, 1888, 126 loans have been granted to Indiana churches, amounting to $504,050. To only four other states has a larger amount than this been granted. These loans have made possible new building enterprises, building more adequately than would otherwise have been possible, the remodeling of buildings, the refinancing of indebtedness upon buildings where that became a necessity, and in the rescue of church properties which without such aid would have been lost to the brotherhood and to the local congregations which they housed. This board has been generous in the consideration of the interests of our Indiana churches. We should not think of the present accumulated funds of the Board of Church Extension as adequate. This board needs today $10,000,000 reasonably to care for the interests of our work in the field in which it is intended to serve. It should be generously remembered by brethren and sisters making their wills and in the annual offerings of churches and individuals.

G. I. Hoover

G. I. HOOVER.

Iowa

There are 360 Churches of Christ in Iowa. The Board of Church Extension has aided one-third of these churches. It has made 110 loans totaling $409,173.

J. A. Dillinger

Every loan has been made to a church in dire need. In fact it is doubtful if these churches could have gone forward except for the timely help of this board.

The loans made, have created church property conservatively worth a million and a quarter dollars. No one can compute the spiritual values created.

Ninety-two of these loans have been repaid, which is evidence of the good faith our churches keep with the board.

Church Extension and John Booth have acted the Good Samaritan many times to Iowa churches.

Our churches should see to it that every year a love gift is made in return. The funds of Church Extension should be greatly and immediately increased. There are needs in Iowa that should be taken care of and would be if the board had the money.

J. A. DILLINGER.

Kansas

Since the beginning Church Extension has made 190 loans to help 155 Kansas churches. A number of churches received two loans, a few three, and one church received four loans. This shows how Church Extension has been a friend in need.

John D. Zimmerman

The 155 churches erected with the help of Church Extension loans have property worth $1,500,000, and 80 per cent of them are now out of debt. Many of these were small mission churches when the loans were granted. Now some of them are among the strongest congregations in the state.

In these present difficult days loans from Church Extension have saved some of our churches. Church Extension has done much for Kansas and we are strong for Church Extension.

JOHN D. ZIMMERMAN.

North Carolina

Our Board of Church Extension has made an outstanding contribution to the development of North Carolina Disciples of Christ. In this area there has been 200 per cent growth in our fellowship within the last thirty years. This called for radical expansion in our church housing equipment. The extension board responded to our needs with thirty-six loans, made mostly to strategic centers, aggregating approximately $130,000.

C. C. Ware

Some concrete results: (1) In each instance it gave decisive encouragement to build; (2) it created the vital morale for the church to meet its financial problems as they arose; and (3) it actually saved our property in some instances.

Merely to select two instances, where concrete results appear as above stated, we name Raleigh and High Point; one in our state capital, initiated and brought to self-support by State Missions, a church whose plant and work are of such striking dimensions as to gratify Disciples everywhere, and the other a church in process of such development. State Missions necessarily depended largely on our extension board in putting this work across.

C. C. WARE.

Kentucky

Sixty-seven churches in Kentucky have borrowed $232,715 from the Church Extension Fund. Twenty-six of these churches are now full-time churches with a membership of 9,901 and property valued at $1,024,000.

Allen Wilson

Sixteen of the twenty-five were supported by the Kentucky Christian Missionary Society. The sixteen have a membership of 6,289, and property worth $719,000. The two organizations also helped thirteen of the part-time churches.

Church Extension and Kentucky Missions have worked together; they are working together; they will continue to work together.

Kentucky welcomes the Church Extension Fund when we want to borrow money; we welcome it when it asks for offerings that it may be able to meet our requests.

ALLEN WILSON.

Ohio

The state of Ohio now has 511 Churches of Christ. Eighty-one, or about 16 per cent of these have been aided by loans from the Church Extension Board. Some of these were helped more than once. A total of ninety-three loans have been received by Ohio churches totaling $367,170.

Gaines M. Cook

A careful analysis of these loans shows that the churches to which they were made are strategically located. Cleveland, Columbus, Cincinnati and Toledo have strong and thriving churches because the state society and the Church Extension Board have cooperated to help them build.

Twelve churches in Ohio now have loans and are repaying them. They are well distributed and represent careful strategy in church building.

A new appreciation of church architecture has been achieved in our state through the services of the advisory architect of the Church Extension Board. We are emerging from the affliction of meaningless, unsightly church structures, designed as lecture halls for mass meetings, to meaningful temples where the sacred symbols and ordinances of the church have been blended into beautiful architecture. Ohio churches built within the last decade show a definite trend toward a type of architecture distinctly epitomizing our people. This has been due directly or indirectly to the educational service of Church Extension.

GAINES M. COOK.

Montana

Eighteen churches in Montana have been helped in past years by the Board of Church Extension, with loans totaling $73,300. Eight of these churches have disbanded, mostly because of deserting populations. However, they did good work and served their communities while they existed, and most of them lived long enough to pay out their church extension loans.

Ross J. Allen

The churches, made possible by the aid of Church Extension, are strategically located and house the finest congregations we have in Montana. There can be no doubt that this great home mission field is deeply indebted to the Church Extension Board for its timely assistance, the full benefit of which will never be known until the books have been opened in another world.

ROSS J. ALLEN.

National Capital Area

It is an impossible task to tell what Church Extension has done for the capital area, because there are many results that cannot be expressed in figures. For as we look over the list of churches aided by this fund we realize that these loans have been transformed into many noble characters whose deeds are lives, and memories still "lift and laugh and love."

C. N. Williams

Twenty-three separate loans amounting to $133,500 have been made in the national capital. The only loans remaining unpaid are those to the Twelfth St. (colored), Washington, D. C., and Mount Olivet (colored), Baltimore, totaling $17,850.

So the good work goes on, because in a time of need and opportunity, Church Extension stepped in and made possible the "building made with hands."

C. N. WILLIAMS.

Texas

No one factor has meant more to the development of the church in Texas during the past years than the fine cooperation that has been extended by the Board of Church Extension. This has been especially true in the development of the church in the smaller and rural sections. In the building of these smaller church houses, the aid extended by the Board of Church Extension is about the only source from whence assistance can be had. Our people as a brotherhood enjoyed our

(*Continued on page* 20.)

On the Social Battle Front

Christian Ministers on War and Economic Justice

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

ELSEWHERE in this issue will be found a tabulated summary of the replies of 940 ministers of the Disciples of Christ to a questionnaire sent out by a committee headed by Kirby Page in an effort to discover what ministers are thinking today about war and economic justice.

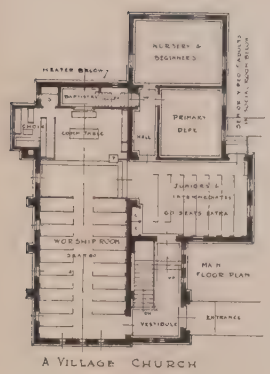
The 20,870 replies received from all churches indicate a healthy radicalism among clergymen. What the survey actually means, when analyzed realistically, is that about 20 per cent of the Protestant ministers of this country are sufficiently interested in the most pressing social questions of our day to answer such a questionnaire, and that of those sufficiently interested to reply, about 75 per cent express progressive attitudes of mind. It is no doubt an encouraging fact to discover that even 15 per cent of the Protestant ministry favor such progressive social action as personal commitment against war, limitation of the amount of wealth an individual may inherit, limitation of incomes, unemployment insurance, reduction of armaments, abandonment of intervention in other lands to protect our citizens and their property. But it is well to bear in mind that by this showing the ministry is still 85 per cent conservative.

Turning to the answers given by Disciple ministers, we find 5,884 questionnaires mailed and 940 returned, approximately 16 per cent, as compared to 28 per cent returned by Methodist ministers, 32 per cent by Presbyterians, and 29 per cent by Congregationalist-Christian clergymen. Since the number of questionnaires mailed is sufficiently large to account for all the names listed in the *Year Book,* the percentage of replies received would seem to indicate less than ordinary preoccupation with current social problems on the part of the rank and file of our ministry. Deans of our Bible colleges and ministerial training schools would do well to ponder this fact.

When it comes to the expression of social attitudes those of our ministers who replied indicate a social awareness which ranks well up among the leading Protestant communions. Only seminary students, Methodists and Jewish rabbis consistently rank higher. For instance, 87 per cent oppose military training in high schools and colleges; 83 per cent favor limitation of inherited wealth; 82 per cent favor reduction of armaments, even if the United States is compelled to make proportionately greater reductions than other nations are yet willing to make; 81 per cent oppose intervention in other lands to protect our citizens and property; 80 per cent favor limitation of incomes; 72 per cent believe the church should refuse to sanction or participate in any future war; 69 per cent state they will personally refuse to sanction or participate in any future war as an armed combatant; 63 per cent favor unemployment insurance under government supervision; 52 per cent believe we should enter the League of Nations; 90 per cent believe in a cooperative commonwealth. It will probably surprise some to learn that 285 of our ministers, including some of the best known men among us, list themselves as favoring socialism.

If the names of Disciple ministers made public as typical personalities answering the questions are representative of the entire group, there would seem to be little connection between theological liberalism and social liberalism. For instance, two of the best known theological liberals among us join two well known conservatives and a missionary secretary in voting against the churches going on record as refusing to sanction war. One of our best known social liberals, who has often been taken to task by one of our conservative journals, joins one of the contributing editors of that publication in refusing to declare personally against war. Though missionaries in their gatherings have frequently urged that American troops and American vessels not be sent to intervene in foreign lands for their protection, a well known missionary secretary heads the list of those who vote against abandonment of that policy by our government. The greatest diversity of opinion seems to be on the question of serving as a chaplain in time of war. Forty-seven per cent of our ministers say they could not conscientiously serve in that capacity and 34 per cent say they could. From typical answers given it appears that many ministers feel that they could serve as a chaplain in the army just as they could go into a saloon to preach. What they overlook is the fact that to make the likeness effective they would have to take the oath of allegiance to the saloon, don the uniform of the saloon, take orders from the saloon keeper and be paid by him!

The fact that 20,870 Protestant ministers have spoken on the most urgent questions of our day and that a majority of them have spoken with keen discernment of the issues confronting religion is significant. That a substantial number of our own ministers are on the side of social liberalism is encouraging.



A VILLAGE CHURCH

A Village Church

By A. F. Wickes

Many American villages and small towns have any number of charming homes surrounded with large trees and spacious lawns. They also have well-kept parks and wide streets.

But their churches are stilted and smack of an insincere city air, quite out of harmony with the quiet countryside.

Here is a suggestion for a very small church building to serve a membership of one hundred or less. The worship room is modest, but dignified. There are low extensions for Bible school classes and a small social room below. This plan can have many variations. And the cost would be modest.

God Seeks This House

By Violet Allyn Storey

I think God seeks this house, serenely white,
Upon this hushed elm-bordered street, as one
With many mansions seeks, in calm delight
A boyhood cottage intimate with sun.

I think God feels Himself the owner here,
Not just rich Host to some self-seeking throng,
But friend of village folk who want Him near
And offer Him simplicity and song.

No stained glass windows hide the world from view,
And it is well—the world too lovely there,
Beyond clean panes where branch-scrolled skies look through
And fields and hills in morning hours of prayer.
God spent His youth with field and hill and tree,
And Christ grew up in rural Galilee.

Church Extension Helped My State

(*Continued from page* 17.)

greatest growth during the period that we were developing rapidly in the smaller and rural sections. This work must continue.

Every church in the brotherhood should share in the annual budget of the Church Extension Board, as it surely occupies a fundamental position in the future growth of the Disciples of Christ. PATRICK HENRY.

Michigan

During the past forty years this board has made thirty-five loans to the churches of this state. These loans, in the aggregate, amount to $116,350. Twenty-nine churches have returned the money with interest.

J. Frank Green

The loaning of money is purely a business proposition. That alone will not "sell" Church Extension to our brotherhood. A banking institution is not a missionary enterprise. But when that organization sends into the state, at its expense, energetic and thoroughly Christian ministers who assist discouraged churches having loans to meet their bills, and to put on a real Christian program, that presents quite another picture of Church Extension.

The best work this board has done has been to lift churches by this method of procedure. An enterprise that draws support from the churches must render unselfish service to the churches. We believe that is the desire and purpose of the Church Extension Board.

J. FRANK GREEN.

Nebraska

It seems almost trite to say that Church Extension has rendered an invaluable service to the cause in Nebraska. We have one hundred and fifty living churches in this state. Over one-third of them have been on the list of Church Extension and have received loans from it in time of great need. It has encouraged many of our churches to have a church home. They have built better buildings than they would have otherwise. Architecture gives permanency to a people. Without adequate church homes we are religious nomads. We are very grateful to the Board of Church Extension for the outstanding service it has rendered to our churches.

John G. Alber

JOHN G. ALBER.

Tennessee

Over a quarter of a million dollars—to be exact $282,000—has been loaned to churches in Tennessee. Many of the loans have been made to churches that have become our strongest congregations. Practically all of them have proved a wise investment. Just what the work would have been in Tennessee without these loans, it is hard to say.

M. D. Clubb

Of the 64 loans made in Tennessee, a very large majority have been paid in full. All of the rest will pay in time. Church Extension has come to the relief of some of our churches and saved them at a time when hope was almost abandoned.

Thus is seen not only the wisdom and good business of Church Extension, but its almost unlimited possibilities for good in building the kingdom. It gives stability and permanence. Its resources should constantly increase to meet the ever growing needs of an ever enlarging cause.

M. D. CLUBB.

Washington and Northern Idaho

The Board of Church Extension has made 117 loans to churches in Washington, totaling $343,230. Of these loans, all but 14 have been paid in full, and the remainder are being paid. All but 42 of our Washington churches have received loans, and nearly all of the 42 are the smaller churches where the membership was able to finance their smaller buildings.

W. F. Turner

To say therefore what Church Extension has done for Washington is to practically call the roll of our churches in the state and say, "Here are the properties made possible by Church Extension loans."

In Northern Idaho, 14 loans were received. All these but one have been paid in full. The total of those paid is $13,800. One loan of $18,000 is being paid off in regular installments. Every church in Northern Idaho but 4 has received a loan.

We deeply appreciate the help of Church Extension and only wish the board had funds in hand now to help lift some of the heavy bank loans being carried with great difficulty.

W. F. TURNER.

(*Continued on page* 24.)

We Look Toward Des Moines

By W. F. ROTHENBURGER*

W. F. Rothenburger

DES MOINES will be a royal host to the 1934 Convention, October 16 to 21. In 1890 and 1916 Des Moines was also the convention city. Backed by Drake University and the Des Moines Chamber of Commerce, Iowa Disciples sent in their invitation with the requisite financial guarantee soon after the Pittsburgh Convention in 1933 and thereafter had little or no competition for 1934.

All brotherhood-wide movements have been born at national gatherings in genuine democratic fashion. Thus, so far as our policy makes it possible, these movements bear the stamp of brotherhood approval, though the convention relations to them have never been more than advisory.

The constitution, under which the convention operates, has not been revised since 1924. This document sets forth the object of the convention to be:

"to promote cooperation, economy and efficiency among the various general agencies of the brotherhood; to afford facilities for auditing their accounts; to obtain a substantial representation of the membership of the churches of Christ in an annual assembly which shall consider all reports submitted to it and be advisory to our missionary, educational and philanthropic interests; and in all legitimate ways to promote a closer fellowship in the Kingdom of God."

It will be noted that the big terms in this statement are "cooperation," "economy," "efficiency," "auditing," "advisory" and "fellowship." The contents of these words are to be expressed through "a substantial representation of the churches of Christ in an assembly." Inevitably the assembly each year is composed overwhelmingly of representatives from the entertaining state and contiguous territory.

Since the vote of each convention is strongly local, or at least provincial, it has seldom represented the inclusive mind of the brotherhood. The Committee on Recommendations, composed of one hundred persons representing every state and Canada, was designed to secure a more representative voice of the brotherhood in important matters. The uncertain attendance of this body and hurriedly selected alternates at conventions are felt to be a weakness in the arrangement.

For this and other reasons arising in recent years there have been sporadic demands for a restudy of the present convention set-up. Accordingly, a "Commission on Structure and Function" was appointed last year. This commission represents fourteen states and Canada and is composed of representative men and women. F. W. Burnham is the chairman. It is hoped that this commission will be able to make a partial report at Des Moines.

To become members of the Convention, organizations must report to it and open their books to its inspection. The organizations at present complying with the constitution are the United Christian Missionary Society, the Board of Education, the Board of Temperance and Social Welfare, the Association for the Promotion of Christian Unity, the Pension Fund, the National Association of State Secretaries, the Christian Foundation and the German Evangelistic Society. Since the realignment authorized at Pittsburgh in 1933, which removed the Board of Church Extension and the National Benevolent Association to separate positions, application by these two boards for admission to the convention has already been made and will be passed upon in due time. It is easily seen that the greater the number of the agencies which cooperate the greater will be our efficiency, our fellowship and our unity.

It is in this spirit of fellowship and brotherly love that we are looking toward Des Moines. Iowa is one of our strongest states numerically, educationally and historically. The Des Moines Disciples are taking seriously their task of serving as host to the brotherhood. Besides this, Drake University and the Chamber of Commerce are entering whole-heartedly into the enterprise. J. Arthur Dillinger reports that special committees plan to visit every church within a fifty-mile radius of Des Moines and more if possible and that they anticipate an attendance of 10,000. It is to be hoped that ministers, secretaries, organizations and local churches in every state may pray that the 1934 convention will set a new pace in spirituality, vitality and unity throughout the brotherhood.

*President, 1934 International Convention. Minister, Third Christian Church, Indianapolis.

Has Repeal Solved the Liquor Problem?

(*Continued from page* 4.)

cent beer was legalized, and particularly for the weeks since repeal became effective, show the opposite to be true.

In the 52 weeks from April 15, 1933, to April 15, 1934 (chosen because it covers the first year of legalized beer and includes approximately five months of complete repeal), showed an *increase* of 196 automobile fatalities. Government figures covering the nineteen weeks from December 5, 1933 to April 15, 1934, show a gain of 514 traffic deaths for the country as a whole. This is an increase of more than 17 per cent. At this rate—and these figures cover the depth of winter when driving is lightest—the figures for the entire year would show an increase of somewhere near 1,400 automobile deaths. The part played by liquor in traffic deaths is strikingly described by E. Raymond Cato, chief of the California Highway Patrol, who said:

> For several weeks the California Highways Patrol has watched with growing concern the alarming rate of increase of accidents in which drunken driving was involved in California. . . . I am particularly disappointed over the figures because I had felt that the repeal of the Eighteenth Amendment would not only put an end to intolerable conditions that were breeding crime, but would also result in less drinking. . . . Our figures for the full year 1933 show an appalling increase. Indeed, they show a 40 per cent increase in fatal accidents involving drunken driving, and an increase of 26 per cent in accidents in which drinking played a part. . . . Reports received by us for January of this year indicate an increase of more than 11 per cent in fatalities involving drunken driving over January, 1933.

The *Boston Herald* on April 17, 1934, said:

> What a shameful, drunken, bloody record Massachusetts has made on the highways since prohibition was repealed nineteen weeks ago! The number of operators who have lost their licenses because of driving on the highways under the influence of liquor has increased almost a third. We are slaughtering 10 per cent more with our motor cars than in the corresponding period of 1933. We are injuring about a fourth more than a year ago.

Iowa shows an increase of 15 per cent in automobile deaths since liquor was legalized. Connecticut reports 44.5 per cent increase in automobile accidents. Rhode Island shows 60 per cent increase in automobile fatalities in the first four months of 1934 and 366 per cent increase for the month of April alone! Detroit shows 169 per cent increase in the number of arrests for drunken driving and 168 per cent increase in the number of drunken pedestrians. Los Angeles reports an increase of 104 per cent in the number of arrests for drunkenness, but singularly enough, a 40 per cent decrease in the number of arrests for drunken driving. In view of the great increase in the number of arrests for drunkenness it is surprising that 40 per cent fewer attempted to drive while intoxicated. One wonders if the 40 per cent reduction was achieved by booking the arrested individuals on the simple charge of drunkenness. A recent survey of metropolitan newspapers conducted by *Literary Digest* revealed, with few exceptions, reports of greatly increased drunkenness, drunken driving and bootlegging. A recent article in *Liberty*, a popular weekly magazine, urged, "If You Drive, Don't Drink; If You Drink, Don't Drive."

From facts cited above it is apparent that repeal thus far has not only not shown the results claimed for it by its friends, but that conditions are actually worse than they were under prohibition. If this trend continues it will naturally raise the question as to a return to national prohibition or to some alternative policy for handling the liquor problem. That national prohibition will return soon is doubtful in view of the forces that are arrayed against it. It ought not to return until a substantial majority of the American people are willing to accept it as a principle and to commit themselves to see it through by using such social force as may be necessary to compel observance and obedience.

WE MUST sooner or later adopt a permanent policy for dealing with this traffic. Other nations have done so and whether we like their programs or not, they seem to be fairly well adapted to the traditions, habits and psychology of their respective peoples. Such a permanent policy for the United States should involve the following factors:

1. It should be a long-range permanent policy for the nation as a whole. We must abandon attempts to solve our social problems by short-range makeshifts dictated by propaganda or popular hysteria. As long as the problem is national the remedy must be national.

2. It must eliminate the incentive of private profit. As long as manufacture and sale are in private hands it is inevitable that every device of advertising and sales pressure will be applied to increase consumption.

3. It should aim at the elimination of immediate abuses, such as drunkenness, drunken driving and the like, and should plan for the gradual reduction of consumption of all kinds of alcoholic beverages to the lowest possible minimum.

4. It must be divorced from political control. One of the grave fears of any system of governmental control in the United States is that of political influence in its administration.

5. It must recognize the fact that there are those who are determined to have liquor at any cost, legal or illegal. Provisions should be made for such individuals to secure supplies through legal channels, while every effort is made to discourage sales and consumption.

6. Such a system must take into account our long history of resistance to and violations of laws of which any considerable number of citizens disapprove. This involves recognition of the factors noted above and the additional factor of the necessity of public support for the program.

What I Owe to Christ

(*Continued from page* 11.)

thinking. He was for freedom of thought.

I do not know how Jesus would have reacted to the kind of Hindu religious freedom we have in India, but I am sure of one thing, that he would not have tolerated any scheme which sapped the character of man. Jesus' thinking revolved round God-as-our-Father and all-men-as-brothers, and the Kingdom-of-God-on-earth ideas. He tried to probe into the mysteries of the world and when he found the cross at the heart of the universe he cheerfully acknowledged it and bore it for mankind. Jesus had his enemies; I have mine. This intellectual freedom, controlled by most delicate and sensitive religious impulses, disciplined by constant communion with God, has the potentiality of creating enemies, and does tend to unpopularize one. But of this more at a later date when I, too, have experimented with my life as Jesus would want me to. I owe this attitude to Jesus.

EVEN though I was born in a Christian home I could not escape the influence of Hindu thought. The ideas of Karma, of transmigration and fatalism; of monism, of modified monism and dualism; these and other ideas and various forms of popular Hinduism have played a very important part in my thinking. And now I can safely say that God as revealed through Jesus Christ satisfies my deepest needs. Do I not owe this clarification to Him?

If I had been born a Hindu, and later had embraced Christianity, perhaps the Christ would have meant more to me from the worldly point of view, but it is also entirely possible that I could not then have grasped the significance of his life, his mission and his teachings.

I owe to him a certain kind of indefinable poise and confidence, a positive humility and pride, a buoyancy of spirit and cheerfulness, a will to serve, suffer and remain practically undisturbed. I have not attained, but I grow in grace in proportion to my communion with his mighty spirit.

I have not been able to understand in its entirety the ethics of Jesus and all its social, religious, economic and political implications; but of one thing I am certain, that in these conflicting world currents and cross currents his method seems to be much more humane and practical and promises to overcome delusions. He gives content to my life. His is the program which promises to bring "the Kingdom of God on earth." The more I live with him and the more I expose myself to his influence, the more I am energized to battle for "the Kingdom of God on earth." His is the most practical plan. It fits my impulses. Latent forces are tapped, energy is released, and I find a certain thrill in life.

The common charge against Christian Indians, in these days of rapid political thinking, is that they are denationalized. This is simply not true in my case. I am a nationalist and am for political freedom. "Render unto the Caesar . . . " does not mean a sheepish acceptance of human arrogance, domination and exploitation. On the contrary I find in Christ a great revolutionist. Translate his ideas into actions and see where one arrives! I, therefore, love my country and this world more than an average Hindu. This love for justice, brotherhood, peace and freedom I owe to my Master.

Before Jesus began his work he disappeared for forty days into the hills. There he opened his heart to his Father. He prayed, fasted and meditated; he listened, saw a vision and was convinced of his mission; he heroically got up, overcame temptation and with authority started his program; he preached, healed and prayed; he experimented with life; was arrested and crucified; he arose in his glory, strengthened the hearts of his disciples and promised his constant presence with them. Jesus was not a mere dream; he translated his thoughts into action.

I, too, have dreamt with him and am still dreaming. I, too, have tried to experiment with my life and have succeeded a little. To spend some time in meditation, to listen to his voice, to be guided by him, to translate ideas into actions and again to retire and to pray is developing in me a strange sensitiveness about which I hesitate to write. Jesus is the source of my inspiration for all that I am doing today for the furtherance of the Kingdom of God on earth.

Keenness, Initiative, Vision

(*Continued from page* 10.)

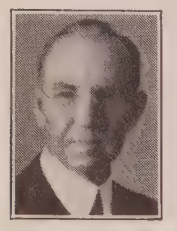
mission opening up the limitless new territory round about and the church following hard on its heels to consolidate the gains won. With church leaders of his vision and his fine cooperative spirit there is little doubt that—if the American church will keep on pouring into India its consecrated men and its consecrated money—the Christian movement in our part of India will grow by leaps and bounds. Hats off, my friends, to the new era, not actually at hand but coming, when the work of your India Mission will be rendered more effective by consecrated Indian churchmen such as G. H. Singh; and when the work of the Indian church will be rendered more stable and forceful by an appreciation and use of the India Mission, such as men of Mr. Singh's intelligence and breadth of sympathy can exercise.

Church Extension Helped My State

(*Continued from page* 20.)

Oklahoma

Oklahoma has over three hundred church houses where there might have been none had it not been for Church Extension loans and encouragement. Look into those houses and see the thousands of children, young people and adults at study and worship in their own "church home" because Church Extension came to help. Oklahoma has received the largest number of loans of all the states—337. Only California and Texas have received a larger amount than the $530,821 loaned to our Oklahoma churches.



W. A. Merrill

Entering Oklahoma with the "Run" in 1889, Church Extension helped to house the congregations that rapidly sprang up throughout the state. It is safe to say that Church Extension loans helped to create $1,500,000 worth of church property in Oklahoma, which is continually being used to bless the people in spiritual things. And the need for just that kind of help in Oklahoma is still great. Fruit is still abundant in this great mission field.

W. A. Merrill.

West Virginia

Through many years and in many ways our Church Extension Board has been a real godsend to our churches in West Virginia. Our larger as well as the smaller churches have been helped. In the past quarter of a century I have recommended Church Extension loans, mostly on the Atlantic seaboard, of over three hundred thousand dollars. Every dollar of these loans has been paid in full with interest. The churches receiving these are now some of our most active churches and are loyally supporting all of our missionary tasks. Some of these churches would have been lost to our cause had it not been for the timely aid of our Church Extension Board.

B. H. Melton

Right now, in West Virginia, we imperatively need Church Extension loans to liquidate debts on some of our best churches at twenty-five cents on the dollar, and especially to plant the cause of Christ in new growing county-seat towns where there are no churches of any kind and where the calls for help are urgent.

B. H. Melton.

South Dakota

What has church extension done for South Dakota—we might ask, what has it not done? In the fifty years that our churches have been functioning cooperatively in this state, twenty-three loans have been made to twenty churches, and all but six of our present active churches have been helped. It has been the real life saver in this needy missionary area. All but five of these loans have been paid in full and only one has defaulted. When rains shall again come to us, no doubt the rest will soon be taken care of. Church Extension has made church life possible in this state.

W. F. Kohl

W. F. Kohl.

This Is My Church

Here through beautiful services I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy and useful life.

Here I gain the strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.

—Ozora S. Davis.

Process

To the tune of the turbine's whine,
To the throb of the piston's thrust,
Man has tried to become a divine
Omnipotent dust.

He lifts up the world like a stone,
Examines vast regions thereunder,
In his search for each new and unknown
Immediate wonder.

He employs for a fulcrum the sun,
The magic of science for lever,
And no fact of creation can shun
His cosmic endeavor.

O mysterious, marvelous Art!
O mighty, immaculate Soul!
Can he not, through the love in his heart,
Discover God's goal?

—Carl John Bostelmann.

Homer J. Hall

Founder of American Temperance Board

By MAXWELL HALL*

Homer J. Hall

HOMER J. HALL, M.D., founder of the American Temperance Board, which later grew into the present Board of Temperance and Social Welfare, was my father. I write those words with pride and reverence. He was born on June 28, 1851, in Crawford County, Pennsylvania, amid humble surroundings. He was descended, however, from the finest stock of early New England puritanism. He would have been eighty-three years old on June 28, but left us without warning for realms eternal on April 29.

Misfortune left his mother alone with her baby boy when he was but an infant, and her second marriage only made her condition worse. The cruelty of a drunken stepfather to him and to his mother accounts in part at least for his lifelong hatred of the liquor traffic. While still a mere lad it was necessary for him to help support his mother and four younger sisters. He had little opportunity for formal education as a child, but he took advantage of the meager facilities offered and was a teacher in the public schools at seventeen, and before he was twenty-five he was a public school principal with a Master's degree.

After a brief term as principal, he went to the University of Michigan to begin the study of medicine and from there to the University of Louisville where he graduated in February, 1877.

After graduating from the medical college at the University of Louisville, he began the practice of medicine at Franklin, Indiana, and continued there for forty years before he retired to give his attention to other interests. He was a skilled physician and surgeon for his day and served as a member of county, state and American medical associations.

My father was a Christian from childhood on. While principal of the school at Spartansburg, he helped to start a new church, and at Franklin he soon became a member of the Christian church and continued as a member for more than fifty years. He was a very busy physician, but he did not allow his medical practice to prevent his attending the morning and evening services of the church or the mid-week prayer meeting. At the time when his practice was at its height, he served for a number of years as superintendent of the Sunday school and was active in the Indiana state work of the church and Sunday school.

Throughout his life he was a champion of righteousness. He always kept an open mind, but stood by his convictions without wavering. During the presidential campaign of 1888, he came out for prohibition and nothing could turn him aside once he had taken his stand. People naturally looked to him as the leader of the forces of sobriety. In the field of politics, he served as chairman of the central committee of the Prohibition party in Indiana and was for a number of years a member of the national central committee. He believed strongly that the liquor traffic was the deadliest enemy of the church, and that the church should take an open stand for its destruction. In 1907 at the International Convention of Disciples of Christ at Norfolk, Virginia, he presented the resolution which resulted in the formation of the American Temperance Board, and he served as its general secretary for seven years until it was reorganized to take in the larger field of social welfare.

Again in 1917 he was called into service by the Indiana Dry Federation when the bill to prohibit the liquor traffic was before the state legislature. Because of his wide acquaintance with the friends of prohibition in Indiana, he knew just what leaders could be depended upon for assistance. They were asked to bring large delegations to Indianapolis to present their demands in person before the wavering legislators. As a result the bill passed with a large majority, and Indiana became a prohibition state nearly two years before the Eighteenth Amendment became effective.

Before I close, I want to pay tribute to his excellence as a husband and a father. How well I remember going with him throughout the county to visit the sick and learning the lessons of life from a teacher who knew what he was teaching and how to teach. He was the best friend I ever had.

*Recently retired as General Secretary, Washington (Ohio) County Council of Religious Education and Executive Secretary of the County Council of Churches.

Nkolaka, the Boy Who Knew Too Much

By HERBERT SMITH

WHEN an African boy reaches twelve he gets a new name. When he becomes the father of his first child he may get another—that is, the name of his own child. This story is about a boy who wanted to choose his own name when he was ready to drop that of his babyhood.

This boy wanted to be up and doing. He wanted to learn about everything he saw. He said to his father, "I am going to be named Nkolaka, which is N-ko-laka, "I you teach."

The boy's father did not like that name. He said the boy was thinking too much of himself. "Who ever heard of such a name," he said. "Everybody will feel offended if you go about with a name like that. Get a different name."

But the boy wanted that name or none, so he became known to everybody as Nkolaka. He began to learn all the wisdom that came his way. In spite of the fact that his father was not a blacksmith and none of his family were, still Nkolaka became a very good blacksmith and was also soon able to acquire many kinds of wisdom.

After a while, Nkolaka thought he knew enough to branch out for himself, and he went to the village of the big chief and offered to make some weapons and tools. "All right," said the chief. "I'll try you first on something easy. You are not much more than a boy, and I don't want a lot of my iron spoiled. Now make me some spears and some knives and some hoes, so that my wives may have something to work with."

Things went along very well, and in a short time the work was done. The chief looked these things over and not wishing to praise a mere boy said, "That is all right for a start, but I'm not going to pay you for the first job until the second is finished. If you cannot do the second job then you won't get paid for the first one because your wisdom does not yet appear. Now listen to what I have to tell you. Make me a statue of a person. It must not be a man and it must not be a woman, and you may not make it in the daytime and you may not make it at night."

Then the chief left abruptly and poor Nkolaka was in very great perplexity. He first asked those who were friends of the chief if he had heard aright. "This statue may not be made at night or in the daytime and it must not be a man or a woman. How can it be done?"

"You're the blacksmith, aren't you?" laughed the friends of the chief. "If you want your money, get busy and finish the work. The chief certainly won't pay you until you have finished the job."

Nkolaka thought a long time, and he did not see any way out of the problem. His helpers who were with him were just as hopelessly lost in this puzzle. "There is nothing to do," said Nkolaka, "but to go home and get my father's help." So home he went.

The father was surprised to see him and more surprised to find him returning with nothing to show for his journey. "This is the trouble," said Nkolaka. "The chief said I was to make a statue, and it was to be neither man nor woman, and it was not to be made during the day or during the night. How can I do it?"

The old father smiled. "I thought you would soon get caught. Here you wanted your own name and of course the old chief saw that you were looking for trouble as soon as he heard your name. You had to come home to your old father to get help, didn't you? Now I can tell you what to do if you are willing to be taught, but I am not going to trouble with you if you think no one is smart enough to teach you something."

"Teach me, father," said Nkolaki. "I'll do whatever you say."

"Listen," said the father. "That old chief knows his order can't be done. But you must not tell him so. He has taken you at your face value and he intends to laugh at you for the rest of your days. He knows that neither you, nor anyone else can make a statue of a person unless it represents a man or a woman, and he knows, too, that you have to work either during the hours of sunshine or during the hours of darkness. Now you must say *under what conditions* this statue can be made and since you are a blacksmith you must see that he allows your orders to be carried out. Go back to the chief and say you have come to make the statue and that you must have a certain kind of charcoal to do the work. Unless the chief can furnish the kind of charcoal you want the figure will never come out right."

Nkolaka returned to the town of the chief in great glee. He greeted the chief and said, "I have come to make your statue. I am ready to begin in the morning, but I have to have a certain kind of charcoal which you must get for me. Do you have the kind of charcoal I want?"

"I'll give you workmen and they will make you any kind of charcoal," answered the chief.

In the morning there were ten workmen ready. "Now," said Nkolaka, "listen to my instructions. If you do not follow my orders, the statue of the chief will never be made."

"Hear the boy talk," said one of the workmen. "We have made charcoal hundreds of times and there is only one kind of charcoal."

"Not so," said Nkolaka. "You must do this. Go to a place that is far from the river. Cut down the right kind of trees. They must not be near any water. When the wood is burning well and is ready to be turned into charcoal, you must carry water in sieves. There is no other way to make my charcoal."

Off went the workmen. They cut the right kind of trees and they started the fire at the right place. When the wood had burnt long enough someone said, "Now let us get the water to put the flames out and we shall have charcoal." But then their trouble began. They could not carry water in sieves. They could not get a drop of water to put out the fire. The flames grew stronger, and soon the wood was burnt to ashes. The workmen returned to the chief and said with disgust that they could not make that kind of charcoal.

"What is this!" cried the chief. "That young rascal is playing some trick on me. Who ever heard of carrying water in a sieve!"

But the elders of the village gathered together and they said the chief was at fault because he gave an impossible order. Nkolaka had equaled the chief in wisdom and the chief must pay for the making of his spears and knives and hoes, after all.

The student who told this story in a chapel speech at the Congo Christian Institute, said, "When you graduate from this school don't think you know everything. Back in your own village there are a lot of old men who know a thing or two, and as sure as you try to be too smart they will give you a problem bigger than you can solve. Did not the Scripture we read this morning say, 'He that exalts himself shall be abased and he that humbles himself shall be exalted'? That is a very true teaching, I assure you."

Consecrated Oil Tins

AFTER conducting energetic campaigns against tuberculosis in Angola, Portuguese West Africa, Henry A. Neipp of Bailundo was "pricked to the quick" when, in conducting a communion service for several hundred native Christians, he realized that only four cups were being used. He immediately set to work to figure out how to secure individual cups, and finally planned the cutting up of empty gasoline tins, from which he made cylindrical cups one and a half inches high and three-quarters of an inch wide.

The native people are catching on to the danger of contagion from the use of articles handled by tubercular patients. The death rate is very high from this disease in Angola. The next step was for Mr. Neipp to secure some kind of paint into which the cups could be dipped and made rust proof and at the same time stand immersion in boiling water for disinfection. He is using some commercial lacquer which it is hoped will meet the requirements.—*Congo Mission News.*

Chapel Building in Abra

By W. H. FONGER

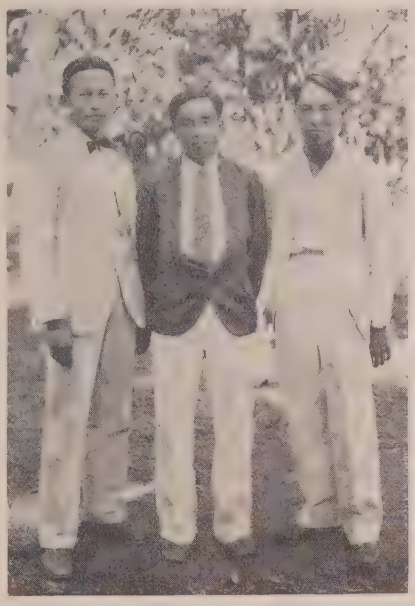
IT IS just ten years since we started our work among the mountain people of Abra. Of course former missionaries and pastors had worked here at times since about 1905, but I made my first trip into this section in 1924. Since that time we have had two or more workers up in the hills constantly.

Progress has been rather slow. Support has always been inadequate and the workers too few to cover the territory where work was started in the earlier days. For the last ten years we have concentrated in two rather large valleys and, though the workers have been too few even for that, we have noted a good bit of progress. Church groups have been organized and meetings regularly held in a number of the larger villages.

Church organization has been difficult because of the manner of life and customs of the people. They have not been accustomed to anything like organized meetings. When they have a meeting it is usually out in the open and what we would call a "free for all." Everyone talks at once and there is no semblance of order as we think of it. From that to a quiet, orderly and devotional church meeting is a long step and not easily made. For most of these years the church meetings have been in the open and it is only in the more recent years that indoor meetings have been at all possible. Now things are changing and more meetings have been held inside and the desire and demand for chapels have constantly increased. We now have permanent chapels erected in two of these places, and two others in process of construction. It is of these buildings that I wish to write here.

In Agasasan, one of the farthest inland of our villages, the first temporary chapel was built. Under the direction of the young pastor the members built a small bamboo building to which they added a room for sleeping quarters for the pastor. This was done in 1927, without any cost to the mission, or help or suggestion from the missionary. After a couple of years that building was destroyed by a storm and not replaced until 1931 when another bamboo building was erected. On this occasion, however, strong posts were used, for the people had in mind a permanent chapel. It was talked and planned through two years or more, and in the meantime we accumulated a bit of money to be used for chapel roofs. Twenty pieces of nine-foot galvanized iron roofing were bought, and the members from Agasasan carried that "galva" from Bucay, a distance of about twenty-two miles. They neither received nor asked one cent of pay for the trip.

Last November they asked me to come up and help build that chapel. On arriving I found that the old chapel was still standing, and we needed its posts. In one day we tore it down and set the posts in the new location which had been donated by one of the members. The next day we went to the forest where a tree of good size had been cut down, and which must be sawed into two-by-fours



Pastors working among Tinguians, Abra, P. I. Left to right: Canuto Batoon, Lorenzo Sangoy, R. N., Cipriano Sevilleja

and two-by-sixes for the roof material. It had to be done by hand, so we set to work. When the first pieces were cut they were carried to the village where other men dressed them down. As soon as we had enough ready others cut and fit, as it were, and so by the third day we had three groups at work on three different tasks. Being a small building it did not take long and on the afternoon of the eighth day after my arrival there, we nailed on the last piece of iron roof. The roof at once proved its worth, for the last afternoon we worked through a rather steady downpour of rain.

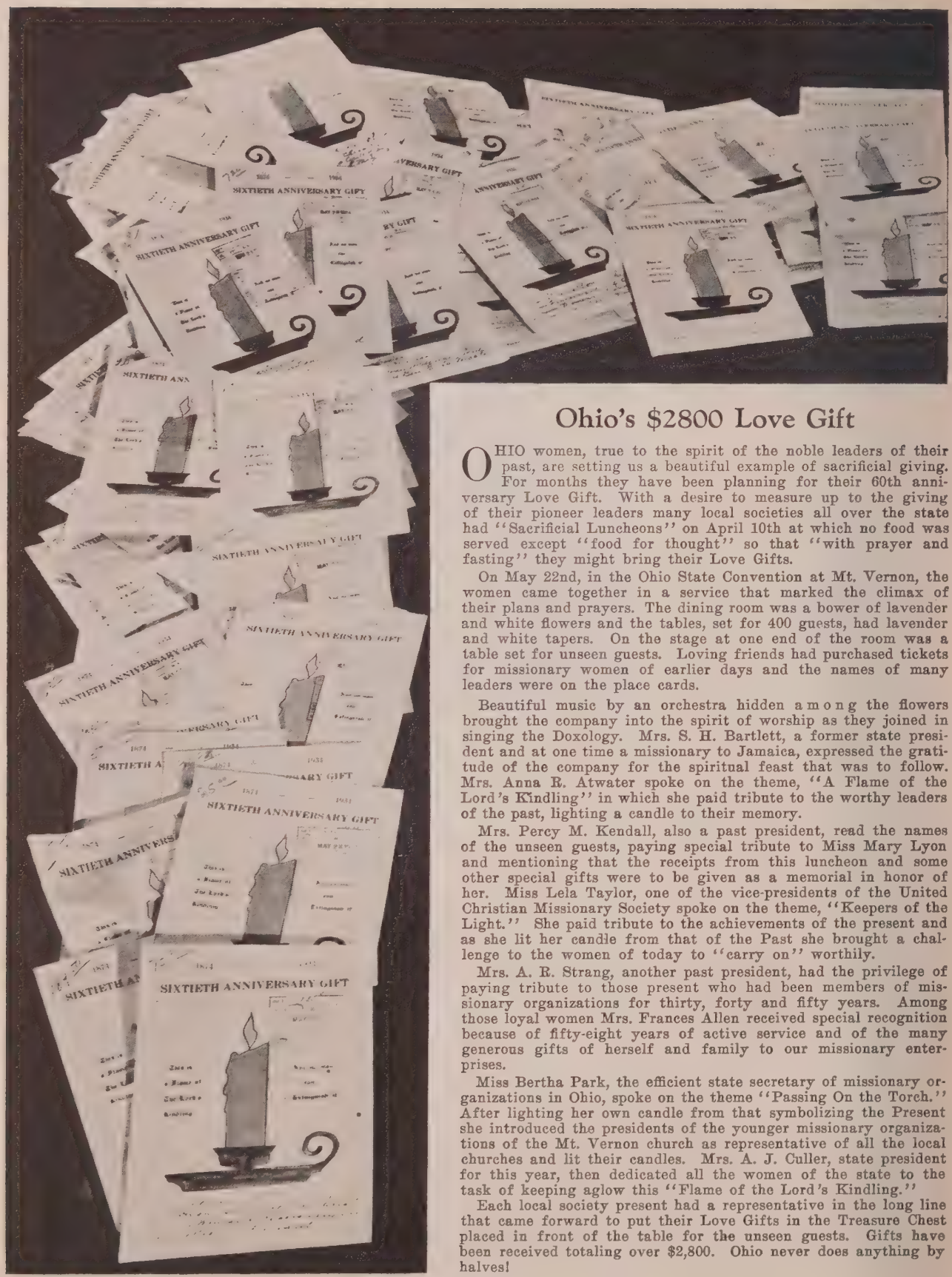
The thing that is important about this project is the fine way in which the members worked without any pay whatsoever. Several of the men worked the entire eight days. Others who were forced to be absent part of the time hired men from other villages to take their places, and paid the regular daily wage of twenty-five cents. One of the boys from that village works at our house, so he hired a man for one day to do his part. These hired men had to come from other villages because every able-bodied man and woman in that town was already on the job. We have not seen any finer spirit manifest anywhere in this regard. It speaks much for the hope of Christianity here in the future.

In Lamao, a somewhat larger village in the next valley, we built a temporary chapel about two years ago. Practically all of the men of that village as well as some from nearby groups helped in the work. It was built in one day. This, like the first chapel in Agasasan, was made of bamboo, and we knew it would not stand very long, but it was understood that they would start preparing, in their leisure, materials for the better building. Trees for the posts were cut and left to dry.

From the same funds from which we purchased the other roof we bought enough for this larger chapel, and urged that building be begun. In December I went to Lamao, and although the progress was not so rapid we had the roof on in less than three weeks. Here again the only outlay of cash was for the iron roof. The church members, both men and women, came to Bucay and carried the iron home, a distance of about twenty miles. The men and boys helped saw and plane the lumber and put it in place, while the girls used picks and shovels and leveled the lot and built a stone wall on the lower side. As was the case in Agasasan the missionary had to nail on the iron roof. Had the roof been of thatch or bamboo the poor missionary would have simply stood by and marveled at their skill. But this was his opportunity, and though he is not a carpenter, he seemed to be the only one who realized it. He also realized, that bright and sunny day, that nailing on an iron roof under a tropical sun is not to be desired as a permanent occupation.

Now we have two more chapels under way. In Tui the timbers are about ready and the iron has been carried the thirty miles. In the group that left here a few days ago was one young girl, quite well-to-do as folks go in her town, and the best educated woman of her group. Yet she was not ashamed to start that long hike with a ten-foot piece of "galva" on her head. We hope to have this chapel finished very soon. The fourth, at Sal-lapadan, is under way. The "galva" is bought and some already carried home. Sawyers are busy. There is more speed in this building because they wish to get it done while the missionary is still here.

These four we feel will give encouragement to some of the other towns and set the example. If help will continue from the homeland in the buying of iron roof material we are sure these brethren of the mountains will continue to give freely of their time and labor in the building of their small but adequate houses of worship which they so badly need.



Ohio's $2800 Love Gift

OHIO women, true to the spirit of the noble leaders of their past, are setting us a beautiful example of sacrificial giving. For months they have been planning for their 60th anniversary Love Gift. With a desire to measure up to the giving of their pioneer leaders many local societies all over the state had "Sacrificial Luncheons" on April 10th at which no food was served except "food for thought" so that "with prayer and fasting" they might bring their Love Gifts.

On May 22nd, in the Ohio State Convention at Mt. Vernon, the women came together in a service that marked the climax of their plans and prayers. The dining room was a bower of lavender and white flowers and the tables, set for 400 guests, had lavender and white tapers. On the stage at one end of the room was a table set for unseen guests. Loving friends had purchased tickets for missionary women of earlier days and the names of many leaders were on the place cards.

Beautiful music by an orchestra hidden among the flowers brought the company into the spirit of worship as they joined in singing the Doxology. Mrs. S. H. Bartlett, a former state president and at one time a missionary to Jamaica, expressed the gratitude of the company for the spiritual feast that was to follow. Mrs. Anna R. Atwater spoke on the theme, "A Flame of the Lord's Kindling" in which she paid tribute to the worthy leaders of the past, lighting a candle to their memory.

Mrs. Percy M. Kendall, also a past president, read the names of the unseen guests, paying special tribute to Miss Mary Lyon and mentioning that the receipts from this luncheon and some other special gifts were to be given as a memorial in honor of her. Miss Lela Taylor, one of the vice-presidents of the United Christian Missionary Society spoke on the theme, "Keepers of the Light." She paid tribute to the achievements of the present and as she lit her candle from that of the Past she brought a challenge to the women of today to "carry on" worthily.

Mrs. A. R. Strang, another past president, had the privilege of paying tribute to those present who had been members of missionary organizations for thirty, forty and fifty years. Among those loyal women Mrs. Frances Allen received special recognition because of fifty-eight years of active service and of the many generous gifts of herself and family to our missionary enterprises.

Miss Bertha Park, the efficient state secretary of missionary organizations in Ohio, spoke on the theme "Passing On the Torch." After lighting her own candle from that symbolizing the Present she introduced the presidents of the younger missionary organizations of the Mt. Vernon church as representative of all the local churches and lit their candles. Mrs. A. J. Culler, state president for this year, then dedicated all the women of the state to the task of keeping aglow this "Flame of the Lord's Kindling."

Each local society present had a representative in the long line that came forward to put their Love Gifts in the Treasure Chest placed in front of the table for the unseen guests. Gifts have been received totaling over $2,800. Ohio never does anything by halves!

Where Something Happens All the Time

By Edna Poole*

Miss Edna Poole

YOU probably wonder just how we live and work here in Bolenge, Africa. I know that I used to wonder. The missionaries' houses are in a row facing the Congo River. Toward the other side of the campus are the boys' and the girls' dormitories, the school and the church. Farther on beyond is the native village where all the others live who are not in the dormitories. There are two missionary families and a single lady stationed here at Bolenge as the faculty for the Congo Christian Institute, and then there are five families and two single ladies here in the Bolenge station.

I wish you could take a ride with me out through Bolenge village. The other evening we went out to hunt up women who had been absent from the women's school. We found most of them cooking their evening meal. Many were making their native bread. They first soak a root, much like potato, in water for several hours, then boil it, then pound it in a mortar until it becomes just about the consistency of bread dough. It is then kneaded as we knead bread and rolled into little balls and steamed again. You may think it is a lot of work. It is. These women r e a l l y work hard. Their staple vegetable dish is a sort of spinach. They gather the leaves and put them in the mortar and pound them into shreds. Then they put it on the fire while they take the palm nuts which have been boiled in water and pound them in the mortar until they can strain out the juice which is mostly oil. This oil is then put into the cooking greens and one has *bangangu*. We have it made every Tuesday, a big potful that lasts us the rest of the week. I am very fond of it. These two things with some meat and a great deal of fish are the natives' main foods.

The things I regret most about this country are the bugs, insects and mosquitoes. Every evening I long to sit out on the grass and watch the river and the sunset, but it can't be done. One has to watch them from the house. I want to go out and sit under the tropical moon and I can't because the mosquitoes fairly swarm.

This has been an eventful week. On Friday we all went for a picnic. There were five families and we piled into one of the steel boats and with fourteen of the boys for paddlers went about an hour's ride downstream. It was so much fun. The sand was lovely. We all wore or took our bathing suits and had a great time in the water. Some were a f r a i d of the crocodiles and wouldn't let their children go out far enough to swim, but most of us dared to do it in a large group together.

I am especially interested in the school work. We have a school from six to eight o'clock in the mornings for men and women and little children. Then we have a boys' and girls' school from 8:45 to 12:00, and in the afternoon we have an advanced school for teachers from back country villages who are in the station for a year's training. Next year they will go back to their villages and others will come in to school.

One of the things that I enjoy most is the visit to the back country schools. We go part of the way in our steamship, the "Oregon," on the Congo River and then the rest of the way on our bicycles. I have just returned from such a trip.

The "Oregon" was going up the river and we learned that we could go as far as Longa, visit some villages around there and then return on the "Oregon" on its way back down the river. It took one day and until two o'clock the next to arrive at Longa. The folks had not expected us but they were happy to find that we had come to stay with them for a few days.

Longa was the second station opened by our mission in Congo Belge and here is a little cemetery where with three or four others Mrs. Ray Eldred is buried. You all know the tragic story of her death and of Mr. Eldred's death by drowning a short time later. The work of this field is now supervised from Bolenge with no white workers stationed here.

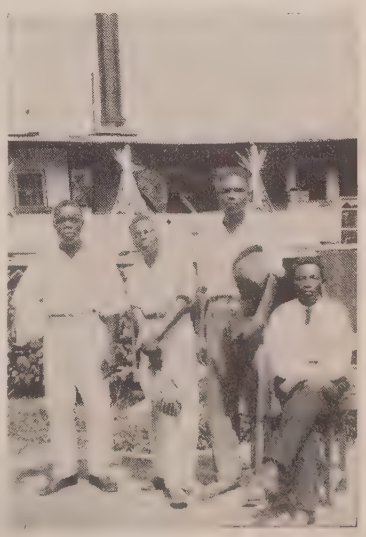
We reached Longa on Thursday and on Friday morning started out on our wheels with the colony teacher of Longa as our guide. He is a graduate of Congo Christian Institute and we wanted him to become acquainted with the schools in the surrounding villages because he can be of so much help to those teachers.

Longa has a pretty church building made of brick which the people made and baked themselves. It was built by a worker who received his training from one of the missionaries at Bolenge. In some of the larger villages around Bolenge the natives are building brick houses for themselves.

On Tuesday, the folk from Nkombe, another station down the river, came for us and we went down there to wait for the "Oregon." The next day at Nkombe was another of bicycle riding. One of the villages in the farthest part of this district sent some of their men to take us out there so we could stay all night with them. No missionary had ever visited in their villages. As before, we stopped along the way visiting the schools and with the little groups of Christians here and there.

These people have so little to interest and enrich their lives. This struck me forcibly when we had stopped to visit a village where all the old men and women and the children had gathered to meet us. Miss Faith McCracken taught them to sing, "This is the way we wash our hands," in Lonkundo and it was pathetic to see the way the old people tried so hard to do it and seemed to enjoy it so much. On one morning we went into a school where the teacher had only two slates and one reading chart. Could any of you teach a group of thirty men, women and children with no blackboard, no books, paper, pencils or anything but two slates and a reading chart?

Finally we were back at Nkombe, caught the "Oregon" on its return trip and arrived home in time to enjoy a visit from the Crown Princess of Belgium with her Lady-in-Waiting and the wife of the Governor of Coquilhatville.



The famed S.S. "Oregon" with some of its cargo

*Missionary to Africa.

Closing the College Year

By H. O. PRITCHARD*

Atlantic Christian College

THE baccalaureate sermon at Atlantic Christian College was delivered this year by Dr. H. O. Pritchard on Sunday morning, June 3. The commencement address was delivered by Dr. S. Parkes Cadman on Monday evening June 4. The baccalaureate exercises were held in the First Christian Church of Wilson, and the commencement exercises were held in the high school auditorium. Both of these buildings were crowded to their utmost capacity, and the largest audiences which have ever been in attendance at a commencement at Atlantic Christian College were present this year.

The new program of enlarging and beautifying the facilities of Atlantic Christian College are going forward splendidly. The new gymnasium is being rapidly enclosed, and will be ready for use in September. The campus has already been greatly beautified, following the plan of a landscape architect, and with the new driveways, walks and shrubbery it will be a very attractive spot. The internal changes of enlarged classrooms, library space, etc., will all be completed during the summer months. The prospect for an increased attendance at Atlantic Christian College this September is very bright.

President H. S. Hilley has just completed fifteen years of service at Atlantic Christian College—one year as a teacher, and fourteen as president. Under his capable leadership the college has made rapid strides in every department of work.

Eureka College

Clark W. Cummings, pastor of the First Christian Church, Springfield, Illinois, and an old Eureka boy, delivered the baccalaureate sermon on June 10. The commencement address was delivered by Harold E. Fey, editor of WORLD CALL on Monday, June 11. These exercises were largely attended and were held in the Pritchard Gymnasium.

For a number of years Eureka College has held the Spring Musical Festival at which time one of the well-known operas is rendered. This year the opera "Martha" was presented at the high school auditorium on the evening of April 27. The leading parts of Martha, Nancy, Plunket and Lionel were all carried by students who have been specializing in music.

Tourists in Europe this summer will witness at Ludlow castle the tercentenary production of "The Masque of Comus." It is with some pride that Eureka offered this same masque in the Rinker amphitheater, June 1. The production was sponsored by the W. A. A. and was in charge of Miss Alice Nauts, director of physical education for women.

Comus, written in 1634, was the first publication of the famous author of "Paradise Lost."

Betty Storm, Merna Goode, Wilbur Chapman, Hartzel Givens and Fred Mursener will lead the Eureka College work plan for next year. Betty Storm will be in charge of the foods department; Merna Goode will be manager of the dormitories; Wilbur Chapman will be in charge of the secretarial department; Hartzel Givens will be in charge of the buildings on the campus; Fred Mursener will be superintendent of the grounds. He will be only a junior next year, but his past record has shown that he is capable for the responsibility of this position on the board.

Lynchburg College

Dr. Raphael H. Miller, pastor of the National City Christian Church, Washington, D. C., delivered the baccalaureate sermon, Sunday, June 3. The sermon and the commencement address were delivered in the gymnasium on a specially constructed stage. Dr. Henry N. Snyder, president of Wofford College, Spartanburg, S. C., gave the commencement address.

Impressions and reactions of the Honor System at Lynchburg College were revealed by President Hundley and Dean Sadler at the first meeting of the new council, Thursday, April 26.

Both visitors commended the work of the Honor Council the past session, and hoped for even greater improvements in the future. "The Honor System will count tremendously in the life of the school," Dr. Hundley expressed in a brief message to the members.

Lynchburg College was represented at the annual meeting of the Virginia Academy of Science at Harrisonburg State Teachers' College by four faculty members, one student and one alumnus. Drs. Berry, Sadler, Summerville, and Professor Freer attended the general meeting with Walton Gregory, student, and George Wiebel, alumnus. Professor Freer and Walton Gregory remained for the annual botanist's foray in the mountains near Rawley Springs.

Drake University

At the end of the spring semester, Dr. L. S. Ross, head of the department of biology, closed his forty-second year as a member of the Drake faculty. Dr. Ross, who will retire in June, plans to reside in Claremont, California, where he is interested in the cultivation of citrous fruits.

Throughout the years Dr. Ross has been active outside the classroom in work on various committees, especially the athletic council of which he has been chairman for many years. He has been in continuous service at Drake since 1892 except when on leave of absence for study, and in 1930-31 when he was in California.

In commenting recently upon Dr. Ross's contribution to Drake, Dean Alfred J. Pearson, of the College of Liberal Arts, said: "The service rendered by Professor and Mrs. Ross during a period of forty-two years constitutes a beautiful chapter in the life of Drake University. Their influence will continue on the campus. Drake alumni say that Professor Ross is an inspiration in the classroom. His fellow-teachers know that he is a wise counselor in faculty meetings and committee work."

Professor H. L. Herriott, head of the department of sociology and political science at Drake, has prepared a biography of Orlando C. Howe, one of the discoverers of the Spirit Lake massacre in 1857. The biography will be printed in the Annals of Iowa.

Judge Howe served as county judge of Dickinson County, district attorney, captain in the Union Army during the Civil War, county judge in Jasper County, and a resident professor of law at the State University of Iowa.

John Powell, of Des Moines, was killed March 19, at his winter home in Miami, Florida, in a fall from a ladder. Mr. Powell established an endowment fund for Drake University on an endowment basis about twenty years ago. At the time of his death the fund had accumulated to approximately $65,000.

Christian College

The eighty-third commencement program of Christian College in Columbia, Missouri, was planned as a celebration in honor of Mrs. Luella St. Clair Moss, president emeritus of the school, who has given forty years of service to the institution. As wife of the president, as president herself for nineteen years, as member of the board of trustees since 1920, she has been intimately associated with Christian College, and her career has been one of genuine contribution to the building of the school.

Mrs. Moss became president of Christian College first in 1893, following the death of her husband, Frank P. St. Clair. In 1899 she became joint president with Mrs. W. T. Moore, leaving in 1903 to accept the presidency of Hamilton College, Lexington, Kentucky, her alma mater. In 1909 she was again called to the presidency of Christian College, and served her third period until 1920, when she resigned to become president emeritus and member of the board. Her successor was Edgar D. Lee who still remains as executive leader of the school.

Mrs. Moss's years as president of Christian College were marked by her leadership in financing and stimulating the development of the school's property and equipment. Eight buildings on the campus, representing an investment of over $500,000 were planned and built during her years of executive leadership, and her directive genius was devoted to innumerable other tasks of operating successfully the oldest junior college for women in the state of Missouri.

This year Mrs. Moss delivered the commencement address at the college, just as she had first done forty years previously when she was just beginning her long career of service. The present administra-

*Secretary Board of Education.

tion of the college sent letters to all alumnae asking that every graduating class which still has members living be represented by at least two members.

Texas Christian University

The study of contemporary affairs, in various fields, will be a feature of the curriculum of the 1934 summer session at Texas Christian University, according to Dean Colby D. Hall.

Among such courses are "New Deal Legislation," "Current Tendencies in Religion," "Comparative Journalism," "Literature of the Southwest," "Trends in Modern Governments" and "Contemporary Civilization."

L. N. D. Wells, pastor of the East Dallas Christian Church, delivered the commencement address to the class of 1934 of Texas Christian University at the exercises on the evening of Monday, June 4. The baccalaureate sermon, the preceding day, was preached by J. William Stevens, pastor of the First Christian Church of San Angelo.

A grant of $500 for geological research has been received by Dr. Gayle Scott, professor of geology in Texas Christian University, from the American Academy of Arts and Sciences. Dr. Scott will conduct investigations and collect fossils from the Trinity groups of cretaceous rocks in Texas.

A $600 fellowship in the department of political science has been awarded by the University of Chicago to John McDiarmid of Fort Worth, A.B. '31, M.A. '32, T. C. U. McDiarmid is now doing graduate work at Chicago for his Ph.D. degree.

Jack Langdon, senior from Cleburne, has been elected president of the Texas Christian University student body for 1934-35. Hubert Stem will serve the students next year as vice-president and Miss Anna Byrd Harness as secretary-treasurer. Both live in Fort Worth. Ben Sargent, also of Fort Worth, was named editor of *The Skiff*, student newspaper, for the coming year.

Eleven conventions—national, state and regional—have been held at Texas Christian University during the last four months, according to a review made by *The Skiff*, student newspaper of the school.

Illinois Disciples Foundation

Champaign-Urbana, Illinois. So many students turned out for what was to have been the last Thursday afternoon "Friendly" of the year at University Place Christian Church, that "Aunt Mabel" Carlock decided to hold one more. Large numbers of students all year have attended these weekly Friendlies, to play checkers, ping-pong, (and eat!) and be "Friendly" generally.

"The XII," honorary foundation organization elected annually from the junior, senior, and graduate classes, elected officers at their meeting at the church house Sunday afternoon, May 6. They chose Elizabeth Williams as secretary and Milo Snider as president.

The girls of Bethany Circle entertained the students of the Foundation, Sunday morning, May 6, in the annual May breakfast. After the breakfast, served cafeteria style to approximately one hundred persons, a few members of the organization offered songs and instrumental solos.

In the monthly Cabinet-Council meeting Sunday afternoon, May 6, at the church house, officers for the summer school session were elected. Jesse Hofer was elected president, and Walt Greishiemer chosen secretary-treasurer.

Drury School of the Bible

The Drury School of the Bible has just finished its twenty-fifth year of continuous service. The past year has been one of the best. There has been a good enrollment and a fine spirit. Finances have not been easy but churches and individuals in the region of the college have responded in a heartening way.

As in past years, the Student Fellowship, made up of the students of the college most vitally interested in religion, brought the year's activities to a climax in the annual retreat. Professor W. A. Daggett, librarian of the college, set the direction of the thinking of the group by giving a carefully selected series of readings from literature, together with his own interpretations.

Disciples Divinity House

The following men have been awarded first year scholarships by the Disciples Divinity House of the University of Chicago for the academic year 1934-35: N. Paul Arline, Jr., Atlantic Christian College; W. Marshon DePoister and Samuel F. Freeman, Vanderbilt University; Victor R. Griffin, Butler University; Dean Harrison, Jr., Texas Christian University; Wilbur S. Hogevoll, San Jose Teachers' College; Irvin E. Lunger, Bethany College; Roy J. O'Brien, Texas Christian University; Carroll N. Odell, California Christian College; Paul G. Wasenich, Texas Christian University.

The following men now in residence have been reappointed to scholarships for the second year: Homer Deadman, University of Nebraska; Barton Hunter, Indiana University; C. W. Kirkpatrick, Drake University; Everett E. Manes, Indiana University; Robert A. Preston, Texas Christian University; V. Marlin Smith, University of Illinois.

Two men are continuing their work on third year scholarships: John W. Cyrus, Eureka College, and J. Edward Moseley, Spokane University.

Butler University

Election of Dean Frederick D. Kershner of the Butler University College of Religion as state president of the Disciples of Christ is the significant news from the Butler University campus for this month. The honor has come to Dean Kershner in recognition of his leadership in the church and his contribution as one of the outstanding scholars in the nation.

As head of the state Disciples, Dean Kershner will have the opportunity to broaden the scope of his inestimable service.

One of the most beautiful and successful May Day pageants ever presented at Butler University was given on May 26 by a cast of 120 students. It was called an "Old English May Day," the plot and characters being drawn from the days of Queen Elizabeth.

More than 1200 persons assembled in the formal gardens on the Fairview campus for the event. The crowning of Miss Mary Stierwalt as queen was the climax of the program. A group of dramatic art students presented excerpts from "A Midsummer Night's Dream," the varsity band played and several selections were sung by the university choir.

The 1934 edition of the *Butler Drift*, junior class yearbook, will be dedicated to Dr. Thomas Carr Howe, former president of the university and for years a leader among Disciples of Christ. Recognizing his services to the church, city of Indianapolis and Butler, the editors were prompted to confer the honor on Dr. Howe shortly after his untimely death in May.

Dr. D. W. Morehouse, president of Drake University, gave the commencement address, and Rev. William A. Shullenberger, pastor of the Central Christian Church, preached the baccalaureate sermon at Butler this year. Both services were held in the Butler field house. A total of 344 students received degrees.

Unusual enthusiasm by the spectators marked the presentations of Butler college of religion students on the "Butler Night" program of the state Disciples convention in Crawfordsville recently. Under the baton of Professor Donald C. Gilley the College of Religion choir of forty voices won the admiration of the overflow audience with their rendition of six difficult numbers. A group of students, directed by Mrs. Honta Hedger, assistant to Dean Kershner, presented a pageant which received much acclaim.

College of the Bible, Lexington, Ky.

The annual Bible College dinner and formal convocation were held at Woodland Christian Church, Lexington, Kentucky, June 4th, at 6:00 and 7:45 p.m., respectively. One feature needs to be emphasized.

There was an unveiling of a portrait of Alexander Campbell. This portrait was presented by Dr. and Mrs. H. C. Watson, of Los Angeles. Mrs. Watson, who is a daughter of the late Benjamin Campbell Hagerman, is a great-grandchild of Alexander Campbell. The portrait which has been a prized possession of the family was painted by Miss Wilhemina Loos, the daughter of Charles Louis Loos, for many years president of Kentucky, now Transylvania University. Miss Loos also painted the portraits of Charles Louis Loos, Henry Hall White, and Robert Milligan which hang in the chapel of Morrison College at Transylvania.

This likeness of Alexander Campbell is one of the best known of all that were painted of him.

After being unveiled at the convocation it was hung in the hall of The College of the Bible. It faces the portrait of John William McGarvey, teacher and president of The College of the Bible. This portrait was presented to The College of the Bible by the McGarvey heirs on the oc-

(*Continued on page* 44.)

Speaking of Books

The Junior Department of the Church School

THOSE who are interested in making the church school more effective will welcome this excellent presentation. It has been prepared for use in leadership training schools and is therefore carefully organized for a study of administration; equipment; the qualifications for leadership; various types of session; and such factors in the session as Worship, Activities, Special Days and Missionary Education. There is also a list of books for the Junior Workers' Library and of pictures for use in the department.

Nazi Means War

THAT the Hitler movement has "increased inestimably" the probability of another war in Europe within the next five to fifteen years, with many competent observers reducing the time to from three to five years, is the conclusion of Mr. Stowe, Paris Correspondent of the new *Herald-Tribune*, who went to Germany to investigate for himself reports of the rearming of Germany under Hitler. Mr. Stowe says there are more than 1,000,000 men in uniform in Germany today, in addition to the 100,000 Reichswehr allowed by the Versailles Treaty. They are all organized along old Prussian military lines and are capable of mobilization in short order. There are also skeleton organizations of the various military services. Every automobile owner in Germany is by law a member of the motor corps and may be drafted for service. While all these organizations are presumed to be unarmed and are said by Hitler representatives to have no more significance than football and baseball teams in the United States, Mr. Stowe found them executing military maneuvers and frequently encountered armed groups. Well authenticated reports of rifle and machine gun practice are in the hands of various embassies in Berlin. Even school boys have been observed practicing the throwing of hand grenades under the direction of an instructor. A complete system of motor roads reserved for transport has been constructed linking strategic points.

This, Mr. Stowe concludes, indicates that Hitler wants peace for the present, but that all these activities are directed toward the coming of Der Tag when Nazi dreams of revenge and Pan-Germanism shall again call troops to the colors. Mr. Stowe thinks three possible factors may defeat Hitler's aims and prevent war. At the present writing a fourth—dissatisfaction with Hitler policies within the Reich—seems more likely to occur. If war should come the United States will be drawn into it unless we extend the doctrine of neutrality to include refusal to supply money or munitions and give up our insistence upon the freedom of the seas. We cannot participate in the profits of war without being drawn into the conflict.

JAMES A. CRAIN.

Character: Bad

PRESIDENT BROWN of Hiram College has rendered a valuable service to the cause of world peace by giving to the world the letters of Harold Studley Gray, convicted as a conscientious objector during the World War and sentenced to life imprisonment. The book has especial interest for Disciples because the Gray family has been for years among the most devoted members of the Central-Woodward Christian Church of Detroit. After an excellent scholastic and religious record at Phillips Exeter, Gray went to Harvard, where he became associated with religious work at Phillips Brooks House. He was a member of a small group of college men, among whom were Kirby Page, Max Yergan, Evan Thomas and Sherwood Eddy, who went to Europe in 1915 under the International Y. M. C. A. Gray was assigned to work among German prisoners in England. The horrors of war as he saw them caused him to restudy the question in the light of Christian ideals, with the result that he became a pacifist.

When the United States entered the War Mr. Gray returned to America and was soon drafted for military service. In the army he was assigned to a group of conscientious objectors. When he refused to perform service which he believed was aiding in the war he was tried by general court-martial and sentenced to life imprisonment. This was later reduced to twenty-five years and on September 5, 1919, he was unconditionally released. He was handed a dishonorable discharge from the United States army, upon which, under the head of "Remarks," was the notation, "Character: Bad." This is the title of this book. These letters were written principally to his mother and breathe a deep and reverent religious spirit. Perhaps the antithesis of Christianity to the whole pagan war system has never been set forth more clearly than it is in Gray's defense before the court-martial and the judge advocate's presentation of the case for the prosecution. That so marvelous a character as these letters reveal should be branded "Character: Bad" is in itself a damning indictment of our military system.

JAMES A. CRAIN.

Books Reviewed on this Page

THE JUNIOR DEPARTMENT OF THE SUNDAY SCHOOL, by Una R. Smith. The Cokesbury Press, Nashville. 1934. $1.00.

PLAYS FOR THREE PLAYERS, Vol. II, by Charles Rann Kennedy. University of Chicago Press, Chicago. $2.50.

NAZI MEANS WAR, Leland Stowe. McGraw-Hill Book Co., N. Y. $1.50.

PEACE ON EARTH, George Sklar and Albert Maltz. Samuel French, N. Y. $0.75.

CHARACTER: BAD, Kenneth Irving Brown. Harper and Bros., N. Y. $2.00.

Plays for Three Players

Volume Two

THESE plays by an actor of thirty years' experience meet a demand for longer plays, classic in form, centered about vital problems and analyzed psychologically. Spiritual movement is substituted for physical action, and the imagination is stimulated by abstract symbolism rather than by concrete representation. Tested by the dramatic measurements of modern realistic drama, these plays miss the mark; yet the strikingly virile characters, whose souls are broken open, express things known to be great and true.

"Old Nobody" deals with murder and war. "Crumbs" considers the age-old question of life after death. "Flaming Ministers," which will likely have the broadest general appeal, portrays a new heaven on earth. In it there is a significant spiritual vision that challenges people's subjection to the depression.

Two women and one man are needed in each cast. There are five acts in each.

Plays of such charm and beauty, presenting the eternal verities of life in contrast to the commonplace, and which may be acted with such dignity, will raise the level of religious drama wherever produced.

JOSEPH EDWARD MOSELEY.

Peace on Earth

HERE is a drama that holds the reader through its many pages of realistic presentation of the struggle for lasting peace. It takes vital facts and weaves them into a unit with no long, boring speeches. The action is concentrated on the stage and it is especially vivid in the third act. There is effective contrast between people who continually plan to do something, and those who act without hesitation.

The theme is that peace comes by active means, and even though individuals are often sacrificed, the struggle goes on. The play is too difficult for amateur production, but will more than repay every Christian who reads it.

JOSEPH EDWARD MOSELEY.

The following are especially recommended as reading books for missionary societies.

The Daughter of the Narikin

THIS delightful book by the author of *A Daughter of a Samurai* is in contrast to it. Whereas the *Daughter of a Samurai* told Mrs. Sugimoto's own story and we saw through her the feudal background that is the heritage of all middle-aged Japanese people, the new book is the story of a girl of today. Her problems, which are those of Japan's young people, are not made easier by the fact that she is the daughter of a self-made man. (Narikin means "newly rich.")

As well as giving us a realistic picture of family life in Japan, the book gives us an insight into the Japanese community in New York.

A well-written book, *The Daughter of the Narikin* is a charming story and very worth reading.

Christ and Japan

A NEW book by Kagawa will be eagerly received by many who regard him as one of the foremost religious leaders of the world today. In *Christ and Japan* we find a comprehensive picture of the factors that make up Japan's situation in the world today, historic, economic and cultural; we find a sympathetic but frank statement and evaluation of the characteristics of the Japanese. We find, too, a deep interest in social reform and progress; and, permeating the whole book, we find a passionate yearning that Japan shall belong to Christ and that his principles shall guide the Japanese people as individuals and as a nation.

Kagawa is a patriot in the highest meaning of the word; his love for his country surmounts all racial and nationalistic barriers. In these days when Japan occupies a prominent place in the limelight, when the eyes of the world rest frequently upon that country in question or judgment, we will do well to add *Christ and Japan* to our reading which is too largely confined to newspapers and magazines.

ORA LEIGH SHEPHERD.

A Japanese Grandmother

IN OUR missionary organizations, this is the year of the grandmother. Grandmothers have honored places in our birthday parties and anniversary celebrations.

But in Japan it is always the year of the grandmother. In *A Japanese Grandmother,* Mrs. Lippard has portrayed her at her best. She is the lens through which we see a true and beautiful picture of a Japanese family. We see them meeting economic problems; youth as they rebel against the restrictions that are natural in a cultured Japanese family; and these problems met not by individuals but by the family. And the wise counselor is the grandmother. We glimpse, too, the far-reaching influence of the Christian church.

To those, who think of Japanese women as powerless and shrinking, their influence and strength may be a surprise. But we see that she gains it all by her willingness to sacrifice her personal desires to the good of the family.

The book is a simple, delightful story and I know of no other that gives a better, clearer picture of a Japanese family. During the brief time that I was reading it, I was back in Japan and I feel that it has power to carry you there, too, even though you have never glimpsed its shores before.

I suggest it as the first book you read on Japan. It is a perfect introduction.

JESSIE M. TROUT.

Out of the Far East

OUT OF THE FAR EAST by Hunter is one of those books you will read —and re-read. It grips your interest from the very first chapter, as you read of the Japanese runner in the Olympics, who does a sportsmanlike thing. When he is utterly exhausted, and can no longer retain first place, he moves over to the right and motions to the Finn, the American and all others to take the inside lane. No man in the Olympics received such wholehearted ovation. The Lone Runner returns to the Far East, but what of those of the Far East who live here? This business of living and making a living requires the same sportsmanship of give and take among the races.

These adventures in Christian friendship among the youth show some of the things that are happening in the lives of these people, as economic and social handicaps complicate everyday living.

Mark Twain said: "We talk a lot about the weather, but do nothing about it. The climate lasts a long time; the weather only a few days." Our author suggests a Christian program "to generate a more healthful atmosphere of comradeship, reverence, faith and renewal for the Orientals among us."

ANNA M. CLARKE.

Books Reviewed on This Page

A JAPANESE GRANDMOTHER, Emma G. Lippard. Fleming H. Revell Co., N. Y. $.75.

OUT OF THE FAR EAST, Allan A. Hunter. Missionary Education Movement, N. Y. $1.00; $.60.

CHRIST AND JAPAN, Toyohiko Kagawa. Missionary Education Movement, N. Y. $1.00; $.50.

LIM YIK CHOY, Charles R. Shepherd. Fleming H. Revell, N. Y. $1.50.

THE DAUGHTER OF THE NARIKIN, Etsu Inagaki Sugimoto. Doubleday Doran, N. Y. $2.50.

GOLD MOUNTAIN, Philip F. Payne. Missionary Education Movement, N. Y. $1.00; $.60.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Lim Yik Choy

Give me a hammock in a shady nook,
A cooling drink—a new and thrilling book,
And I'll defy the wilting August heat.
But I don't want a "goody, goody" book
With dull and stuffy missionary look;
But give me action brave and romance sweet.

Okay—your answer's here at hand, my boy,
Just look at this—the tale of Lim Yik Choy.
A stirring book that meets with your demand.
It starts in old Cathay—inscrutable
And that, today, is surely suitable—
For where is found a more romantic land?

Our hero early leaves his boyhood home
To follow Fortune's lure—e'en far to roam.
And to the land of liberty he sails.
Surprise and anguish, griefs and fears
Were drowned sometimes in salty tears,
But Lim Yik Choy was not the kind who fails.

See Lim Yik Choy through school and varsity;
A football hero—man of honesty;
A man in love when first he met Ah Lahn.
And then perhaps you'll find, before the end,
A person whom you'd like to call a friend,
Lim Yik Choy—a Christian Chinese gentleman.

JESSIE M. TROUT.

Gold Mountain

WHY did the Chinese, Japanese and other Orientals ever come to this country?" is a question frequently asked. The answer is given in most interesting fashion in this book by Philip F. Payne who has prepared it as a reading book for the Junior High School courses on the Orientals in the United States. He also tells how these groups have adapted themselves to American life. We blush to read of the treatment they have received in some instances. We are thrilled as we read of the patience and heroism of many of these lonely newcomers. We read with satisfaction of those Christian groups who have offered a helping hand and of the Oriental-Christian churches beginning to be established in many communities.

Mr. Payne has presented all this through human interest stories. While they are keyed to the adventure-loving boys and girls in their teens they will appeal to the same interest in older people. *Gold Mountain* will make a good book for any group interested in Oriental Americans.

HAZEL HARKER.

The Birth of a Great Purpose

April 10, 1874, was the memorable day when, rising from her customary morning prayer hour, there came to Mrs. Caroline Neville Pearre the realization that she could lead in the work she so earnestly desired. And sixty years later, April 10, 1934, our women throughout the land kept yet another day of prayer in loving remembrance, heart-searching meditation and renewed consecration. Many interesting accounts of beautiful, impressive and unique observances of the day have been sent to headquarters. We wish that we might pass on many of these messages but it will be impossible to give space to more than the three given here.

Alone, a woman knelt to pray,
In a springtime long ago,
And there came to her the kindling flame
That God-thought can bestow.

She saw a great world and its need
She 'rose to send a thought
That grew up to her dream—
And grows beyond the answer sought!

Her thought has traveled o'er wide seas
And touched great lands of night;
Has raised the widow and the child,
Has filled sad souls with light.

The thousands kneel at prayer-hour now,
Where one true woman knelt;
And their sweet incense floats afar,
Where Christ's love was not felt.

ADELAIDE GAIL FROST.

IN COMMEMORATION of the call that came to Mrs. Caroline Neville Pearre sixty years ago to organize the women of our churches for missionary service, the Woman's Council of Central Christian Church assembled at the grave of Mrs. Pearre in the Lexington Cemetery, on the morning of April the tenth.

The morning was perfect. Under a canopy of blue, amid the green trees, blooming flowers and singing birds, a brief but beautiful service was held. We sang "All Hail the Power of Jesus' Name." Mrs. Ella Stone read the poem "She Is Just Away" and offered a prayer. Mrs. John Taylor, who had known Mrs. Pearre, read a poem written by Mrs. Williams of Shelbyville in honor of Mrs. Pearre.

Then our beloved secretary, Mrs. W. R. Humphrey, paid a beautiful and fitting tribute to our pioneer leader. She brought to us the challenge—"As we stand beside these sacred mounds in this quiet place away from the city's noise and allure, may we reconsecrate our lives to the service for which these blessed women gave themselves so unreservedly to the end that Christ may be made known to all the earth."

Miss Linda Neville, niece of Mrs. Pearre, was present. The lovely flowers, lavender and white, our C. W. B. M. colors, which Mrs. Humphrey held in her arms, were presented to Miss Neville with the request that she place this floral offering of the Woman's Council on the grave. When Miss Neville accepted the flowers she said in part: "With grateful appreciation I have heard this tribute paid by you to Caroline Neville Pearre, my father's sister; and the flowers you have brought I shall now lay upon her grave.

"Beautiful she was in soul with a many-sided beauty. This beauty seems to me to have been enhanced by an unusual, very rare humility. Although I lived in close relationship with her for many years, I do not recall that I ever heard from her lips that it was she who started this great movement among the women of the Disciples of Christ. I learned that from your officers at Indianapolis during her final illness.

"That humble spirit of adoration of God that actuated Caroline Neville Pearre sixty years ago has, I firmly believe, continued in her without interruption until this day, and will, I believe, continue in her forever.

"Nearly fifty years ago, in the presence of my aunt by the grave here of my mother, who was a Presbyterian, a brief prayer was said by our dear friend, John Shackelford, a minister of the Disciples of Christ. I shall say it now. 'O God, to Thee we commit our dead. Comfort Thou our hearts.'"

After a prayer and the singing of "Faith of Our Mothers," we crossed the driveway to the grave of Mrs. Ida Withers Harrison. Nearby are the graves of Miss Susie Sublette and Mrs. Louise Loos Campbell. Flowers were placed on these graves by a representative of the Circles of Central Church bearing their names.

Among those present was Mrs. O. L. Bradley, who had gone to school to Mrs. Pearre when she was fourteen years of age. Perhaps it was this early influence that kept Mrs. Bradley in the office of state treasurer of the woman's work in Kentucky for more than fifty years. Mrs. Bradley and her husband were instrumental in having Mrs. Pearre open a private school in Lexington.

Mrs. Mary Smith Walden, who was at the bedside of Mrs. Pearre when she passed away, was also present. Mrs. Walden was superintendent of the children's work for twenty-three years.

The services ended, but still we lingered. Memories had been awakened, and there were other beloved leaders resting there.

FRANCES CARRICK THOMAS.
Lexington, Kentucky.

THE prayer service held in the parlor of the First Christian Church at ten o'clock Tuesday, April 10, in commemoration of the private prayer of Mrs. Caroline Pearre, sixty years previous, which was the beginning of woman's missionary work among the Disciples of Christ, was a beautiful service, with prayers and appropriate music.

Guests were greeted upon arrival by a reception committee from among the missionary leaders of the church. Representatives from Stronghurst, Monmouth, Gerlaw, Coldbrook and Cameron were present and took part in the prayer service.

Following this service was a fellowship luncheon in the dining room of the church. The tables were decorated with flowers, centered with a beautiful bouquet of roses and spring flowers, the gift of Mrs. Kellogg McClelland, in memory of her aunt, Mrs. Caroline Pearre, whose prayers and labors led to the organization of the woman's missionary society.

Around the luncheon tables there was a program of music including piano and violin numbers and a vocal solo.

The presidents of the visiting societies introduced their delegations and Mrs. Plette, the president of the Galesburg society, read a letter from Mrs. Kellogg McClelland in which she paid a tribute of honor to her mother, Mrs. Jean Campbell and her aunt, Mrs. Pearre.

It is of interest to note that Mrs. Jean Campbell (mother of Mrs. Kellogg McClelland referred to above) is a sister of Mrs. Pearre and spends her summers in Galesburg and worships in the Galesburg church. Mrs. Campbell became a member of a missionary society a few weeks after the first organization was effected. Her grandmother, then a bedridden invalid of ninety years called her daughters and granddaughters to her bedside saying, "Girls we must help Caroline (Mrs. Pearre) with her great work." And that society consisted of the aged grandmother, four daughters, several granddaughters and a few neighbors.

Galesburg, Illinois.

LAKEPORT, California North, recently beautifully observed the sixtieth anniversary of the beginnings of our missionary work. This lovely little city, nestling among the trees and flowers on the shore of beautiful Clear Lake with its miles of blue waters and its mighty guard of misty and purple mountain peaks is one of the interesting spots in all California North.

(*Continued on page* 44.)

Missionary Organizations' Own Section

A Great Purpose

AS WE seek to prepare ourselves for a fitting celebration of the sixtieth anniversary of our organized women's work, in October, 1934, we have phrased our aims and goals in this theme: "Looking Upward, Reaching Outward, Moving Forward."

Looking upward that we may be increasingly dependent upon Him; that we may draw nearer to him day by day; that we may be ever conscious of his presence with us.

Reaching outward to claim areas of geography yet untaken for Him but also to reach unclaimed areas in our own lives, every corner of our own hearts where he has not yet been welcomed, that we may manifest him in every relationship; reaching out to those who live next door and at the same time to those on the other side of the world.

Moving forward to enlistment of yet more lives in sharing the gospel; the training and use of self and personality in His service; to greater sharing of material possessions for his use; and to new achievements in his cause.

Though our national goals—Gifts of Gratitude—are expressed in figures, yet they, too, really represent lives—lives that are claimed and enlisted in the missionary enterprise; lives that are trained and developed in its service; and the stewardship of material possessions of those lives.

Lives claimed and enlisted mean new organizations. In these weeks just ahead, there is opportunity for your group to effect a missionary society in a nearby church or community; a group of young matrons or a business women's guild in your own church; a young people's organization; one of the four suggested plans for children's groups.

Lives claimed and enlisted mean new members. The only sure way to enlist others is through personal effort. Every woman can have a part in this service of securing others and every woman must work toward this aim if it is to be reached.

Lives trained mean plans made and carried out for study. Has your society had a mission study group? Were you a member of it? Has your church had a school of missions? A stewardship study class? All these are possible and practical if you will give your assistance. Do it now.

Lives developed in service mean willingness to use personal time, energy and ability in the cause of missions. Are you a working member of your society and your church? Participation in the Lord's work will develop and transform anyone who gives her best service.

The stewardship of missionary lives means acceptance of a high standard—to give as one is really able. That standard is so high that it means an upward step for most Christians, yet it is so low a standard that anyone may accept and practice it. Support of the missionary enterprise calls for proportionate giving, regular offerings, sacrifice and self-denial.

How Do You Do!

DO order your study programs and materials early. (Your president received samples and lists in May.)

DO avoid a summer slump and don't disband through those months. (Use the interesting program suggestions on page 36 in this WORLD CALL.)

DO see to it that offerings are sent in early and at least quarterly. (Remittance blanks are free.)

DO use membership pledge cards to develop stewardship. (These are free.)

DO get acquainted with our missionaries and other workers. (Set of biographical sketches 25c.)

DO see to it that the young people in your church receive regular missionary education. (Read articles on young people's work in each issue of *Missionary Bulletin* this past year.)

DO see to it that the boys and girls in your church are receiving regular missionary education either in an expanded session, Junior Church, Junior Endeavor or Mission Band. (Send for free leaflet on "What of Our Children?")

DO provide your officers with a manual for adult organizations. (Price 10c.)

DO tell your children's leader she needs a "Children's Special Packet." (Read about it in March, 1934, issue of *Missionary Organizations Bulletin.* Sent on receipt of 10c postage.)

DO secure some new members for your missionary organization. (Read page 35 in following WORLD CALLS: April, 1932; May, 1932; July, 1932; December, 1932; March, 1933; October, 1933.)

DO start and take part in a mission study group. (Read page 35 in May, 1934, WORLD CALL.)

DO supply your members with coin boxes for individual use to help increase offerings. (These are free.)

DO read some new and up-to-date missionary books. (See book page in each WORLD CALL and send for Reading List.)

Plans for the Days Ahead

YOU will probably read this issue of WORLD CALL just as our missionary year draws to a close and another one begins. It is too early to know the record of the past year but it is not too soon to be making plans for the coming year which will aid in the achievement of the aims and goals set for the Sixtieth Anniversary of our organized women's missionary work, which is to be observed in October, 1934.

The study programs for the next four months are based on a theme which harmonizes with the Sixtieth Anniversary—"With Gratitude for the Past—A Pledge for the Future." And with our study we shall work earnestly and diligently to attain the goals which we set for ourselves as Gifts of Gratitude. These goals were expressed as follows: 6,000 organizations, 60,000 new members, 3,000 mission study groups, and $600,000 offerings. The record of the year ending June 30, 1934, will count toward the attainment of these four aims: but it is planned to continue to count all new organizations, new members, study groups and offerings up to the last possible moment before the Sixtieth Anniversary observance in October at the International Convention.

To the figures of the annual report for the year ending June 30, will be added the new organizations, new members, study groups and offerings which are reported between July 1st and October 1st in order that the total may come up to or go beyond the goals in organizations, members, study groups and offerings. (The grand total of the annual report plus the items between July 1st and October 1st will be used only to report at the Sixtieth Anniversary observance and will in no way change or alter the annual report which includes items through June 30th only.)

This really means that we will work a year and three months toward the attainment of the national goals, our Gifts of Gratitude. This is true also of the state aims since each state was asked to accept a proportionate share of the national goals in all items. To the annual report of your state will be added the items on organizations, members, study groups and offerings reported by all missionary societies in that area between July 1st and October 1st. These total figures of a year and three months will represent the attainment of each state toward the Sixtieth Anniversary Goals.

Each local missionary organization was asked to take, for its financial aim in the year just closing on June 30, the record of last year's offering, plus all possible increase, as an Anniversary Gift. The total figure became the year's financial aim to be met by June 30th. Since these aims were not based on the national aim and were not proportionate parts of the $600,000 goal, only the offerings of the missionary society through June 30th will apply toward the year's aim. However, the figures of the quarter between July 1st and October 1st will be included in the report of states and national achievements for the Sixtieth Anniversary.

Programs for Adult Organizations

For the Leader of the August-September Programs

August Program

Topic: *The Native Church Carries On*

THE August program is the second in this new year's study and yet it is not really a new study at all. You will recall, and I am sure you will want your group to remember, that our programs through October are a continuation of last year's theme of preparation for and leading up to the Sixtieth Anniversary of our organized woman's work, the date of which is October, 1934. From 1874 to 1934 is a far cry and yet in the sixteen months from July, 1933 to October, 1934 our programs give us a *look-see* at our work through all these years. Now for August—*The Native Church Carries On,* is the theme. We want to see how the church makes itself at home in the lands to which our missionaries have gone with the message of Christ. Then we want to see how the native church takes upon itself the responsibilities of support, leadership and sharing the message with the peoples of the country. It would be fine if we could have a look at the church in each of the lands where we have served but we have chosen instead to look more carefully at the work in three lands—Jamaica, Puerto Rico and Tibet. All our other fields were covered from January to May of this year. Let us look at the program plans. Turn to page 9 in your *Year Book of Programs.* Note first the devotional theme, *And He Sent Them Forth.* The service was prepared by one of our missionaries and will be unusually effective.

Leaflets are offered as follows:

1. *Each in His Own Way.* A delightful study of the native church. It will best be used as a talk and if well prepared will be a message worth while and thoroughly enjoyed.

2. *In the Harvest Fields.* For this feature three leaflets are offered: *Jamaica Our First Foreign Field,* or *The Romance Between Two Want Ads.* This should be the first of the three and will make a good talk. The two "Want Ads" might be made into posters and placed before the group. Someone might give the message in the first person as direct from Mr. Henderson from whom part of the leaflet is quoted.

Puerto Rico, 1898—Today. This might well be divided between two people, one representing Miss Mills and the other telling the latter part of the story. Have a map, if possible, before the group while this talk is being given.

Tibet—The Roof of the World is the third message and one that will do us all good. A map of China with Tibet and Batang conspicuous will be helpful to clear all minds as to location and to trace the long journey into Tibet. It might be well also to see the location of Lhasa in respect to India.

3. The final feature is a book review of *Craftsmen All.* This book fits in so well with this month's theme. Bring a copy of the book to the meeting to insure the book's being put into circulation at once.

If you will go through your WORLD CALLS you will find additional materials if you feel the need for other things, and also good pictures to lighten the meeting. Take your WORLD CALLS for a year or more back in your search. *Survey of Service* is good background material, too. If you want to say anything about books see this issue of WORLD CALL for good reviews of some of the finest books for summer reading.

September Program

Topic: *Christ in the Modern World*

THE September program continues the study which we have been following and rounds out the general theme of "Christ in the Modern World." You will recall that this was the general theme followed in our mission study books this past year. While we were thinking in terms of our work over the past sixty years, yet at the same time we kept before ourselves this present-day world. This program now summarizes this study. The thing that we want to try to do in the meeting is to see how Christ and his message and his plans for this modern world are being worked out. Turn to page 10 in your *Year Book of Programs* for the program development. The devotional message carries the thought of recognizing Christ as King. Then for the study hour four leaflets are provided which are made up of illustrations of the way in which Christian Missions are striving to give Christ his rightful place in today's world and helping to fulfill that petition, "Thy will be done on earth." These are all illustrations from our own mission work. The list of leaflets follows:

1. *The Church Across the Way.* Illustrations of the church at work. Think of the title—it carries the thought of the nearness of the churches around the world and the similarity of problems and conditions.

2. *The School Bell Rings,* illustrations from the school work being done in all lands.

3. *Let's Call the Doctor.* This time we turn to medical missions.

4. *Life and Living,* practical demonstrations of helpfulness and caring.

These four leaflets may be used as talks or, better still, the leader may give the introductory part of each leaflet herself and follow it in each case with the illustrations which have been previously handed out and prepared. Thus many might have part in the discussion which would thus appear to be "just conversation" rather than cut-and-dried program material. A world map before the group would be helpful, too, and the various fields indicated as illustrations are given.

The fifth feature and a most important one in this program is the adopting of the goals and aims for the year. Information for this is being sent direct to the president of your society and you will probably turn that part of the program over to her. There is also sent to her the inspirational message, *For Such a Time as This.*

If you are wanting additional illustrations of the four general topics for your program turn to WORLD CALL for the past months and abundant material will be forthcoming. You may care to recall the series of articles on "Christ in the Modern World" that appeared in WORLD CALL—1933, October, p. 17; December, p. 19; 1934, January, p. 15; February, p. 11; March, p. 8; April, p. 18; May, p. 12.

For Your Fellowship Hour

Limited space forbids our saying much but your August meeting will probably be an outing of some sort and will take care of the fellowship feature naturally. September ought to be a happy welcoming home-coming for all who have been away for the summer and such a feeling of "homeness" ought to be put into the fellowship that everyone will feel glad to be back and facing a new year of work and association in the missionary group.

Program Supplies

If you are not supplied with the needed leaflets for these programs the set for the six months can be purchased for 50 cents or each month's supply for 10 cents.

Books

Among older books now is the time to reread:

When the East Is in the West, delightful sketches of Orientals in this land; *Where Day Dawns,* and *Young Hearts in Old Japan,* equally delightful stories of Japan, all three by Mrs. Maude Madden.

Daughter of the Samurai, one of the loveliest books on Japan, by Mrs. Sugimoto.

Among the new books (some already reviewed and others yet to be reviewed)—*I Follow the Road,* Payson; *Christ in the Silence,* Andrews; *Julia Derricotte,* Cuthbert; *Mountain Girl Comes Home,* Fox; *Back of the Mountain,* Hollister. Watch WORLD CALL and *Missionary Organizations* Bulletin for book news.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding*

August Theme: *What Makes a Good Book?*

September Theme: *Who Are These Adventurers of Faith?*

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways*

August Theme: *The Book Way*

September Theme: *World Highways*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

August Theme: *Our Highland Friends.*

September Theme: *Sharing With Our Friends.*

In Other Lands

This moment yearning and thoughtful, sitting alone,
It seems to me there are other men in other lands yearning and thoughtful,
It seems to me I can look over and behold them in Germany, Italy, France, Spain,
Or far, far away, in China, or in Russia, or Japan, talking other dialects,
And it seems to me if I could know these men,
I should become attached to them as I do to men in my own lands,
Oh, I know we should be brethren and lovers,
I know I should be happy with them.

—WALT WHITMAN.

"Toward Understanding"

In his poem, "Other Lands," the poet has called our attention to what can happen when we know and understand other people. We "become attached to them," and discover we can "be happy with them." Our theme, "Toward Understanding," will help us to know the Japanese in the United States and Japan. What does it mean to understand those of another race? It requires that a person be intelligent. How many, many times we entertain prejudices which would amount to nothing were we intelligent about the situation. Then understanding requires that we adjust our differences, and discover the things that unite us in high ideals and worthy enterprises.

As we begin this study, it would be interesting for each Circle to decide on certain goals in understanding which it will attempt to reach during the year. The Program Guide will offer suggestions from month to month.

Do You Have Materials?

A Circle cannot expect to have interesting meetings unless they have materials from which they can build their programs. The Program Packets, WORLD CALL, and the interesting new books which have been suggested, provide a wealth of material. Have you placed your order?

Do you possess reading lists for all your members? If not, send for a sufficient quantity to distribute. Consult page 28 in June WORLD CALL and the book pages in this issue for current and latest books.

Oriental Highways

OUR Program Guide carries the poem "Come, Share the Road With Me." That is just what we hope every Senior young person will wish to do this year, "share the road" as we go on our trip among the Japanese in the United States and Japan.

"So make we all our company
Love's golden cord our tether
And, come what may, we'll climb the way
Together—aye together!"

Because "One went in front to point the Perfect Way, who follows fears not where the end will be." The Program Guide will serve as The Travel Book in which to record interesting facts and experiences on the trip.

The Book Way

We can travel into all countries of the world—The Book Way. The August program centers around books. We hope you can have several of the new ones, especially the ones which will be reviewed in the program. We can also travel into all countries of the world—The WORLD CALL Way. Don't miss the contest. "What? When? Where? In WORLD CALL." You will find all these suggestions in The Program Packet.

World Highways

The program, "Missions Through a Crystal," is a unique presentation. It might be well for the Circle and Triangle to have a joint program, since both groups will be using this material in commemoration of our Sixtieth Anniversary.

We are reminded in this program of those who dared to adventure sixty years ago and then of those who have continued the work through all the years. Ours is a great heritage of courage and devotion. Will we be worthy to accept and carry the task committed to us?

How About Materials?

Do you have the Program Guide, the Program Packet and some of the new books which will provide interest in building your programs? Place your order at once so you will have them for every meeting this year.

An Outdoor Meeting

THE program for August gives us an opportunity to get better acquainted with our friends the Highlanders who live in the mountains of Kentucky and Tennessee. Why not plan an all-day out-of-door meeting. The Intermediates will enjoy games and active sports before lunch and will then be ready to remain quiet while they enjoy their program and discussion about our schools at Livingston and Hazel Green. Make the reports and stories into impersonations and a dramatization if you have those who like to do such things.

You may want to add the following poem to your worship period if you are meeting out of doors:

I Heard God Speak

I heard God speak this day
Along an Alpine way;
'Twas where a mountain shower
Had washed a crimson flower
Nodding in the blue
Heights when the rain was through.
It bent as if in prayer
Beneath the rain-washed air.
'Twas when the sun came out
I thought I heard God shout
With laughter down the seams
And crevices and streams.
I thought I saw His face
In one high, holy place
Up close against the sky
Where stars and planets fly;
Up where the clouds lie low
And wind tides ebb and flow;
His throne an Alpine peak
From which I heard Him speak
In whispers of the wind
Some words-supremely kind.
'Twas this I heard God speak
Through a flower and a peak.

WILLIAM L. STIDGER.

In your September meeting you will want to gather up the impressions of the study for the year. You will want to recall all these new friends that have been discovered and find out how best you can help them. Be sure that your group will reach their financial aim. Schools and churches, hospitals and the success of the whole World Service program of the church depend upon groups like yours for their support. *You must not fail them.*

Order Your New Supplies Early

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

AUGUST

And He sent them forth

Leader: Even before the time of Jesus, we read of the great leaders who were "sent forth." At the command to go some of them made excuses. There were many reasons why they could not do it. But in each case they were given the assurance of divine presence and help, and in that promise of strength they went forth.

In this day we, too, are called to go forth—not to great distances, maybe—but perhaps like Moses to save our own people.

Hymn: "Go Labor On, Spend and Be Spent."

Prayer: Our Father, open our hearts and make them receptive to the messages which thou wouldst have us hear this day. Amen.

Leader: We are to hear today some of the great commissions of the Bible. Too often I fear we think of "The Great Commission" as the one place where we are called to "go forth." But no, all through the ages God has called men to service for him and we are reminded of the fact that he, himself, always promises to be their aid and strength. With the exception of one, our Scripture passages today, beginning with the call of Moses, all challenge us to "go." But the exception is also surely a call to daring and adventure and is still another way in which we are called to "go forth."

(The Scripture passages follow. They should be read by different persons—each one prefacing his reading with a short sentence of explanation, e.g., the first reader might say, "My story is that of Moses when God called him to save the children of Israel.")

Exodus 3:3-5, 10-12; Joshua 1:1, 2, 9; Judges 6:11-16; Isaiah 6:7, 8; Malachi 3:10; Mark 3:14, 15; Mark 6:7-13; Luke 10:1, 2; Matt. 28:19, 20.

Prayer: (This prayer should be unannounced and should follow immediately on the reading of the Scripture. It may be given by the Leader or by someone who has been previously asked.)

Our Father, our hearts have been tuned today to some of the great souls of the Bible. May we identify our lives and our problems with theirs and even as they, hesitating and weak in their own strength, found courage and power when they went forth in thy strength, may we, too, go at thy bidding and in thy name. Keep us humble and trusting and entreating that in every truth we may inherit the earth as thou hast promised. All this we pray in the name of him who taught us to pray—

(Follow by the Lord's Prayer) Amen.

JESSIE M. TROUT.

NOTE: Miss Trout, who prepared this service for us, has been one of our missionaries to Japan since 1922 and is now giving service among our churches in the United States and Canada. We greatly appreciate this fellowship with her in our devotional service.

September

Hosanna to the son of David

Quiet Music: "All Hail the Power of Jesus' Name."

Prayer: That we may crown Christ king in our own lives; that we may seek to do his will; that we may do our part in taking the message to all peoples and in bringing his way upon earth.

Hymn: "O Worship the King, All-Glorious Above."

Scripture: Luke 19:36-38; Matt. 21:9-11.

One of our most loved moments in the life of our Christ is that day of his triumphal entry into Jerusalem when the multitudes acclaimed him king. Great was the rejoicing that day among those who loved him and had longed to see him fittingly recognized and honored by the people. We too rejoice in that triumphant hour and find our hearts lifting today in praise and hosannas and in the exultation of that hour. And if it be true worship we will resolve anew to make him king in our lives and to rededicate ourselves to service for him. Let us hear a lovely message in a poem by George Klingle:

"Looking back across the years, O Christ,
we see Thee go
Midst hosannas of the throngs passing
to and fro,
Midst the adoration cries ringing on Thy
way—
Voices of the wavering ones lifted for a
day.

We hosannas echo on, O Christ, and lift
to Thee
Songs of adoration, too, and bend adoring knee,
But, though faltering and weak, may we
not forget
Like the throngs of long ago, the Heart
that loveth yet.

Help us follow all the way, O Christ,
nor turn aside.
Midst Thy shadows, or Thy light, there
would we abide,
Though the world hath scarred Thy
name, mark it on our breasts—
Sweetest name in all the world that ever
Love confessed."[1]

In this modern world He is needed, his ways need to be made known, men need to learn to follow him and to do his will upon earth. Our best selves are needed in his world today. John T. McFarland has given us this helpful message:

"He is coming! He is coming!
We hear triumphal shoutings from the
eager marching throng;
We catch the thrilling music of the children's lifted song;
The very stones are throbbing to break
into acclaim,
And all the hills exultant to reecho back
his name.
Break all our fronded branches and
strew them in his way.
Our strength and all our beauty belong
to him today."[2]

Through us the Master does his work on earth and only through us can his "way be made known upon the earth." May we turn from worship to service in this modern world. The story is told of a king in the days when the world was young and chaos ruled. To him had been given the responsibility to bring order and beauty in his kingdom. But finding the work lagging, his followers indifferent and heedless, he sent his heralds out into all parts of the land with this message, "Blow upon your trumpets until all the people have come together and then give them this message. And tell them, and tell them, and tell them, until they hear with the hearts as well as with their ears, 'The world is a-building; you must come and help your king.'" And may it not be the message for us today—the world is rebuilding—we must come and help our king.

Prayer Poem:

"Love Divine, love lowly-hearted,
Our city's gates stand widely open to
thy welcome.
Without thee the people are uncrowned,
Tumult and rebellion break forth,
Truth is perished in the street,
And justice fallen at our gates.
Come and establish thy kingdom in our
midst,
Sending peace on the earth,
Peace in the hearts of men.
Apart from thee all temples stand desolate,
Unblessed by sacrifice,
Unsanctioned by altar fires,
Unhallowed by thankful song.
Hear us as we cry:
Hosanna in the highest;
Blessed is he that cometh in the name
of the Lord."[3]

Quiet Music: "O Master, Let Me Walk with Thee" (Unannounced).

(NOTE: If desired, the leader may ask two people to help her with this service, assigning to each of them a Scripture reading and one poem. The leader or someone chosen may read the closing prayer poem.)

[1]Palm Sunday Hymn, by George Klingle, in *Poems for Special Days and Occasions*, compiled by Thomas Curtis Clark. Richard R. Smith, Inc.

[2]Palm Sunday, by John T. McFarland in *The New Hymnal for American Youth*. The Century Co.

[3]Fling Wide the Gates, in *The New Hymnal for American Youth*. The Century Co.

Echoes From Everywhere

World's Day of Prayer for Women

The World's Day of Prayer for Women was observed in different stations. Mrs. Haskell reports an attendance of sixty women at the Wuhu meeting led by Miss Stella Tremaine. Nanking women held an international union service in Chinese at the Nanking Community Center with Dr. Wu I-fang, president of Ginling College, as leader. An English service was conducted the same afternoon at Ginling College.

Forty-Two Years For India

Miss Mary Thompson has spent all of her forty-two years of service in Harda. The place is very dear to her and it was a great blow to her when the work was closed. Her life has been one of self-denial and consecrated service. Although she is seventy-three years old and her many relatives in Australia clamor for her retirement, her heart is here and as long as she is able to help keep the church going and direct the Bible women's work, she will stay. She smiles when people pity her for being alone and says, "I am not alone." Her beloved Indian friends are her companions and she feels no need of others.

ADA M. GORDON.

Harda, India.

Past State Presidents of the Woman's Missionary Society of the District of Columbia, showing all but three in its history. The following served from 1889 to 1934: Seated, left to right: Mrs. Walter R. Metz, 1924-1927; Mrs. H. F. Harmon, 1918-1921; Mrs. Emma Lattimore, 1889-1906; Mrs. D. S. Shook, 1913-1916; Mrs. O. B. Atwood, 1931-1934. Standing, left to right: Mrs. Lena Stephenson, 1921-1924; Mrs. C. E. Ferguson, 1916-1918; Mrs. H. B. Douglas, 1927-1931.

They Attend Evening Service

Sunday morning we had a hundred in the Chapel Bible School. This is the largest crowd on record for Bible school. There were 76 young people in Christian Endeavor and 102 in the evening church worship. Many folks complain that they cannot get people to come to evening service. Well, they come to ours. No doubt it is because we are preaching in the country. Sunday morning following Bible school we had 107 in the church worship.

John Manning has had a lot of interference in his work but his Bible school is double what it was a year ago. He had 36 in his Sunday school last Sunday and 45 in church at night. Remember this is a new work and when I began at the Chapel it took all of his Grand Lake folks away from Hi-Mount.

WM. N. ARMSTRONG, Supt. French Work.

Lake Charles, La.

Training Leaders In Charcas

We are settled in Charcas for three months of intensive work with the church here to help them better carry on without a pastor. It is the burden of our hearts to see all these small congregations limping along without the help of a pastor and there aren't enough workers for all. We met with the church board and mapped out all the activities for pre-Easter preparation. We conducted a Weekday Religious School two days a week; had daily Bible study in the homes for the women with two purposes; to help the women of the church in their Christian living and to reach the women who are neighbors or friends of the women in whose houses we held the meeting; conducted a layman's training class every Tuesday. Occasionally we went out to the ranches and towns nearby for pioneer work and the church people offered to accompany us on some of these trips.

RUTH LESLIE.

Charcas, Mexico.

Cradle Roll In Wuhu Sunday School

The Wuhu Sunday school has added a Cradle Roll department which started flourishingly. At the initial meeting one of the best nurses from the Wuhu General Hospital gave a talk on the care of

Mrs. Charles S. White, April 13, 1934, Fairmont, Minnesota. Tireless in her work for the church and missionary society. For many years member of the board of Minnesota Christian Missionary Society.

Mrs. Jessie Watkinson Massie, March 17, 1934, Tulsa, Oklahoma. Secretary of missionary society and financial secretary of Memorial Christian Church. Age 40.

Mrs. Anna M. Asbury, April 14, 1934, Carthage, Illinois. Devoted member of church and missionary society.

Mrs. Lillian Works Robertson, April 29, 1934, Carthage, Illinois. Faithful member of Carthage missionary society and leader in the work at Camp Point. Age 73.

Alcinous Baker, May 10, 1934, Hiram, Ohio. Graduated from Bethany College 1873. Country pastor in Ohio and held many revivals. Elder of Hiram Church. Age 87.

Mrs. Paul Hardy, February 2, 1934, Albion, Illinois. Devoted member of missionary society.

Mrs. Louisa S. Forbes, February 19, 1934, Masonic Home, Decoto, California. Loyal member of Fruitvale Church.

Mrs. Joseph Wilmer Mitten, April 24, 1934, Berkeley Springs, West Virginia. Charter member of the missionary society in Charleston, Illinois, and served as president. Superintendent of primary Sunday schools and member of Board of Interdenominational Missions of Central West.

Mrs. Emma Thompson and Mrs. George I. Nunn, Lawrenceville, Illinois. Deeply interested in the church and its world program.

Mrs. J. A. Harrison, May 21, 1934, Pontiac, Illinois. President of missionary society.

Mrs. Catherine Tressler, Ash Grove, Illinois. Member of the missionary society for many years. Age 88.

George N. Devou, April 18, 1934. Charter member and elder of Norwood, Ohio, Christian Church. Active and devoted layman.

C. B. Osgood, May 22, 1934, Castle Rock, Washington. For many years secretary of Minnesota and the Dakotas. Brother of Elliott I. Osgood.

Mrs. Martha McIlrath, March 17, 1934, Cleveland, Ohio. Charter member Collinwood Church and life member of missionary society. Bequeathed all her property to the church. Age 84.

infants. Following the program the little tots' names were taken and each was weighed and measured and records made. Tea and cakes were then served, the latter in little paper cradles. One of the attractions of the afternoon was a large, red, pasteboard cradle in which reposed a foreign baby doll.

Youthful Zeal

Two Sundays ago two junior-age children walked two miles to come to our Sunday school. It was either the first or one of the few times in their lives they had been to a school. They were given quarterlies and told to study their lessons for the following Sunday. The next Sunday they came and said they had read the *entire* quarterly!

J. EMMETT MOORE.

Memphis, Tenn.

Recovering The Church

We've read a lot about National Recovery and Church Recovery in the United States, but we've read of none who went about it like our Monieka Church. The church was in a sad state but no one tore his hair; no one advised a complicated program of shifting the responsibility on others; they just set to and "recovered" the church. And it was the schoolboys who did it! Palm fronds tied into thatch were brought, poles and native twine sought. Then off came the old roof—the new poles were tied into place to form a base, boys climbed up on top, some remained below to tie the new roof onto the church in straight rows. It will last several years. So it was that the schoolboys "Recovered" Monieka's Church!

MRS. ROBIN R. COBBLE.

Churches In Jamaica Progress

In the face of the difficulties we face as a mission, we have much for which to be thankful. I feel that there has been considerable improvement in spirit, in work done, as also in the appreciation of the laity. Duke Street Church is on the upgrade financially and numerically. Merely entering the church on Sunday or for a week-day service one feels the spiritual development.

OSWALD PENSO.

Kingston, Jamaica.

University of Nanking News

Lewis Smythe contributes interesting news from the University of Nanking. He says that the spring semester opened February 1st with over two hundred students in each college, making a total enrollment of 619. This includes 44 Ginling College students. There are 510 men and 65 women students in the university. General prospects are good but the institution faces a serious financial deficit for the first time in a number of years. The decline in exchange and the reduction of Mission grants are the chief causes as the local returns are as good as ever.

Indian Girl Graduates

We have one girl this year who graduates from the eighth grade. As far as I know this is the first mission girl to go this far.

Plans are being made to get two or more of our Indian girls into one of the young people's conferences this year.

DALLAS C. RICE.

White Swan, Washington.

Known by Their Works

Recently we had a visit from the director of a large coffee plantation company. Three of our graduates of the Congo Christian Institute teach and preach on his plantation. He has never been here before, but he wanted to see the school where these men were trained. We were glad to welcome him to our home and to show him our school plant. His wife was with him and they often visit Mondombe and know our missionaries there. Dr. Baker goes to his plantation to help the sick that may be there. It was a very pleasant visit and we were glad that our graduates are able by their work to give the school such a good name.

HERBERT SMITH.

Bolenge, Africa.

Second Generation Christian Workers

Left: Miss Yuriko Hirai, eldest daughter of Professor Y. Hirai of our Boys' and Girls' schools, and Miss Masa (Martha) Kawai, youngest daughter of Teizo Kawai, who was for so many years head of the Japanese Christian Institute, Los Angeles. Miss Hirai graduated at the head of her class in March from the woman's department of Aoyama Gakuin Seminary, in which we cooperate, and will teach Bible in a girls' high school under the Methodists in Hirosaki in Northern Japan. Miss Kawai was born in America and has one more year in the seminary. She also leads her class and plans to be a Bible teacher. Both girls graduated from our Margaret K. Long Girls' School, Tokyo.

A Preacher Drives Oxen

Attendance is picking up at church services, at Island Lake and in fact all around the circuit. We are trying to put in plenty of garden stuff. My old horses died last winter, but the boy raised a couple of steer calves and broke them—they are about two and a half years old. We use them to haul barrels of water from the spring for house use and we are plowing ground for our garden and potatoes with them. We use a large wooden yoke and drive them by gee and haw. They do excellent work and are cheaper to keep than horses. Wisconsin is 30,000 horses short this year. I do not know if I am the only preacher in the brotherhood that drives oxen or not.

ALEXANDER MCEATHRON.

Island Lake Circuit, Wisconsin.

Serving Transients' Camp

Our men's class of Capitol Church conducted a service at the local transients' camp a few weeks ago. One young man present had about come to the conclusion that there was nothing in Christianity until he heard the testimonies of our men. The next Sunday night he came to the church and confessed Christ. He was baptized and is attending the services regularly. Another man from the camp placed his membership in the church by statement last Sunday morning. Our Young People's Class went out last Sunday and conducted the service at this camp, giving testimonies concerning Christ, and three young men from the camp attended service at the church at night as a result.

In the Bible school we are having young people give their testimonies concerning what Christ means to them. Before Easter four young men spoke for five minutes each, one each Sunday. Since Easter four young women have been speaking. Their testimonies have been very effective.

W. H. HEDGES.

Phoenix, Arizona.

Hidden Answers

1. How many ministers responded to a Questionnaire on War and Economic Justice?
2. What was significant about it?
3. What does Mr. Wickes think should be central in a church building?
4. Tell something about George Hamilton Singh.
5. What did Mrs. Roosevelt's son say about motoring in France? What is the answer?
6. When and where will the International Convention be held this year?
7. What was Ohio's "Love Gift"?

Station UCMS Broadcasting

THE name of John H. Walker brings to mind the arduous work which went into the compilation of *The Survey*, which was edited by W. R. Warren and which today is widely used for reference in our missionary work. It was Mr. Walker who worked behind the scenes gathering and cataloguing the data which has proved so valuable. Mr. Walker has been studying in the Pacific School of Religion and has recently accepted a position with the Department of the Interior as a camp educational adviser in the Civilian Conservation Corps in the Eureka, California, territory.

Marjorie Lois arrived at the home of Mr. and Mrs. L. W. Houtchins, superintendent of Livingston Academy, Livingston, Tennessee, May 16. Congratulations.

We acknowledge receipt of an invitation to the commencement exercises of Hartford Theological Seminary, Hartford School of Religious Education and Kennedy School of Missions, at Hartford, Connecticut, May 21-23. It will be remembered that our College of Missions affiliated with the Kennedy School of Missions for several years, and President Charles T. Paul is still an honored member of the faculty.

Dr. D. S. Corpron of Luchowfu, Dr. Paul Slater of Nantungchow, and Dr. Richard Brady of Nanking attended a week's conference of the China Medical Association at Nanking April 1-7. Mission homes in Nanking were full to overflowing with missionary doctors from the four corners of China. High tribute was paid to the pioneer missionary doctor in China in an address by Wang Ching-wei, president of the Executive Yuan of the National Government. Missionary doctors are growing fewer in China while the number of well-equipped Chinese doctors is steadily on the increase. The Medical Association is one of the best illustrations in China of a happy and harmonious cooperation between Chinese and foreigners in a large and beneficent enterprise.

In the face of all the newspaper talk about war between China and Japan, the following item is significant:

"Mr. Tung Teh-fu, the principal of our Chung Hwa Christian Girls' School, and Mr. Bao Wen-nien, the principal of our Ruh Chuing School at South Gate, have been sent with other principals of high schools in Nanking on a month's trip of observation to study education in Japan."

Normal Ward, who recently returned from Buenos Aires, Argentina, following the retrenchments which we were compelled to make, has accepted the pastorate of the church at Wadsworth, Ohio. Mrs. Ward will be remembered as Mae Yoho, who did such splendid work as religious education director in the Chesapeake Area.

Just prior to leaving India on furlough after thirty-three years of service, W. G. Menzies participated in a unique service, the opening service of "Pritchard Well" in Pendra Road. About ten years ago Mr. and Mrs. Sydney Pritchard of California, visited India and stayed at the Pendra Road Mission House. Later Mr. Pritchard sent Mr. Menzies a substantial sum of money to be used for some public utility as a token of his regard for the people of that place. After consultation with local and government officials the well was decided upon. It is a substantial structure of cement and goes down to a depth of over sixty feet, so that a perpetual water supply is assured.

When Miss Elizabeth Moody, daughter of Mr. and Mrs. J. E. Moody of Hatta, India, was in Indianapolis, she said nothing about having passed the Cambridge entrance examinations in the first class with high honors at Woodstock College, Landour, India. The news comes to us through the *Sahayak Patrika*, published by the Christian Council of Mid-India.

On May 22nd, J. R. Booth, the father of John H. Booth, passed away at the Good Samaritan Hospital, Phoenix, Arizona. Interment was at Santa Monica, California. Mr. Booth was seventy-seven years of age.

While on a trip in North Carolina, Dr. H. O. Pritchard received word of the passing of his mother, Mrs. Edgar D. Pritchard, which occurred May 23rd, at her home in Franklin, Indiana, at the age of eighty-one.

On May 29th, H. B. Holloway attended the funeral of an uncle, Daniel G. McClure, at Bruceville, Indiana. He had lived his eighty-one years in that community.

To the three families connected with Missions Building, we extend our sincere sympathy.

Culver-Stockton College, Canton, Missouri, at its recent commencement conferred upon President Stephen J. Corey, the degree of Doctor of Divinity. On the same occasion the degree of Doctor of Laws was conferred upon Governor Guy B. Park of Missouri.

In *Forward*, the bulletin of the Central Church of Disciples of Christ, New York City, we note that Miss Mary VanDervoort, daughter of Mr. and Mrs. Arthur W. VanDervoort, has won a scholarship in Hiram College and will enter that college next fall. It will be remembered that Mr. VanDervoort was the superintendent of our Community House work in New York until that work was closed. Mrs. VanDervoort is a niece of Mrs. Anna R. Atwater.

Forward is also responsible for our hearing that Miss Mary Sheldrake, a former devoted religious education director of the United Society, has received a very valuable appointment as supervisor of the TERA recreational dramatic project on Staten Island.

Our sympathy is extended to Miss Vera Adamson, missionary to the Philippine Islands for ten years, in the death of her mother, Mrs. Alexander Adamson of

(*Continued on page* 44.)

Emma A. Lyon as she was in 1892 and 1933, with part of the campus of the Christian Girls' School, to which she gave forty-one years of her life

Helps for Leaders of Children's Groups

Vacation Church School Offering for the Children's Special

OF COURSE you are having a Vacation Church School this year! It offers an unusual opportunity for missionary education which you will want to use to the full. The Children's Special packet furnishes good suggestions and materials on Africa, China, Mexico or home missions in general. We are especially urging the use of the Africa Special this summer and the packet may be had by sending ten cents to cover postage, to the Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana.

Have you seen the Friendship Basket, a new coin collector for use with the Children's Special? Every child will want to fill one. A sample of this is in the Africa Special packet and they may be had free from the Missionary Education Department.

The Vacation Church School offering for the promotion of World Friendship has come to be a regular part of the program. It is the natural outgrowth of your study. When children see a need and an opportunity to share they should be encouraged to "do something about it." Unless your group has some other very special interest the natural desire will be to share with the group about whom it has been studying. Therefore, we suggest that you *designate your Vacation Church School Offering for the Children's Special and send it in through the Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana.*

Summer Reading

Rainbow Bridge, by Florence Crannell Means, is the new home missions reading book for Juniors. It is a fascinating story of a Japanese family transplanted to the United States. Haruko and Saburo, Junior-age children, have many strange experiences in their new home, at school, at church and at play. They have as their friends not only American children but also Chinese, Korean, Filipino and Mexican boys and girls. *Cloth, $1.50; paper, .75.*

The World in a Barn, the book we recommend for the reading of Primary children, is by Gertrude Chandler Warner, author of *Windows Into Alaska,* the children's best seller in recent years. This charming story gives boys and girls friendly contact with Japanese, Chinese, Filipino, Negro and Alaskan children. The happy times the little American hostess has with all of her guests in making reproductions of the villages from which their people have come will suggest all kinds of activities. It will be excellent for summer reading for this reason and valuable either to one child or to a group. *Special price, cloth $1.00.*

Oriental Friends in the United States, by Katherine Smith Adams, has been prepared for the leaders of Children's Groups and contains units of work on the Chinese, Japanese and Filipinos. It has a wealth of materials and suggestions.

Our New Children's Special is the Japanese Christian Institute. The packet, ready June 30, will contain suggestions for the leader, stories, a dramatization, drawings and plans for making models of the Japanese Christian Church, Institute and Playground and other materials. Order early, inclosing ten cents for postage.

Program Helps for Junior Leaders

The material for the July 1 meeting was given in the June 3 issue of *Junior World* in the King's Builders Section, and the "Helps for Leaders" for that same meeting were in the June WORLD CALL.

July 8—*Our Friends from Other Lands*

For the coming six months—July to December—the mission study for all age groups is "Orientals in America." Again we have chosen a phase of our own work for the children's study and support in keeping with this theme—The Boys' and Girls' Work at the Japanese Christian Institute in Los Angeles, California. The packet prepared on this Special is to help your boys and girls to know intimately the Japanese girls and boys who live in our own country. In learning about these next-door neighbors your group will want to help support this work in Los Angeles where the Japanese girls and boys learn the Jesus way of life.

The first and second meetings of the series will give the background for the entire study. The material and suggestions will be found in *Junior World.* You will want to keep in your room a map of the United States and as you begin this home mission study familiarize your group with the various groups from other lands and where they are located in our country. Have the children discuss why people come to our land—for better opportunities for themselves and their families in earning a living and in the schools for their children. They are looking for freedom and happiness and for an opportunity to do the work for which they are prepared.

July 15—*Being Like Christ in His Serving*

One of the greatest things the followers of Jesus learned from being with him was to do for others. There are many stories that tell what Jesus did to help others. He never thought of himself. He always thought of others. Jesus loved all people and he wanted to do all he could for them to make them happy. Boys and girls who are followers of Jesus are anxious to help others as he did.

In *Ethics for Children* by Ella Lyman, is a story "Where Love Is, God Is." It is a story of old Martin, the Russian cobbler, who found his happiness in doing for others and how in this service he had also served the Master. This story may also be found in *World Stories Retold.* Your group would enjoy the story and at the same time you could work out a very helpful discussion around it. Have your group discuss how they may be like Christ in the things they can do at home and at the church and in the various groups. Get your children to see that Jesus must have been a kind and thoughtful child because he grew into such a kind and thoughtful man. He never thought of the good he might receive but the good others might receive through his service for them.

July 22—*God's Wonder Book: Moses, Who Led His People*

Assign the various incidents in the life of Moses to different children to study and tell. If you do not find it possible to have them dramatize the life of Moses, have them select one incident which they like best and dramatize that.

Every boy and girl admires the leader, and every group of boys or girls has one person who leads and directs the activities. What qualities made Moses the leader God wanted him to be? Should not Juniors put these same qualities into their lives as they grow day by day? Could a Junior girl or boy be a Christian leader and not have these qualities? As your group studies the life of Moses, have them think of other great leaders. What made them *great* leaders? How can a Junior boy or girl become a Christian leader in his associations?

July 29—*God's Wonder Book: David, Who Trusted God*

In these studies of the various characters of the Bible you, as a Junior leader, will find splendid opportunities to make these people seem very real to your group and to show that all of them had in their lives that which makes Christian people today.

What boy or girl does not thrill over the stories of David—David as a shepherd lad—David with his sling shot—David and his friend Jonathan—David with Saul, etc.—all that children enjoy and admire and want to be. Have them discuss some of the qualities of David—courage, generosity, his love of people, of beauty and of God, and his everlasting faith and trust in God. The trust of a child is something very beautiful. Many times it is destroyed by a thoughtless incident or story when it should be strengthened and encouraged. Just as a boy or girl has trust in friends and in parents, he must be taught to have a strong trust in God.

August 5—*Being Like Christ in His Self-Control*

The program for this meeting can be made a very interesting one and yet very helpful. Have a blackboard for your group and have them list those things that are fine if controlled or dangerous if not—fire, water, engines, etc. As you discuss the material things lead into a further discussion of self-control of the body, the appetite, the mind and actions. Help them to see the need of such self-control. Perhaps you could have some pictures of ships, horses on a farm or drawing a wagon. Have your group discuss how these are controlled.

Every Junior will be familiar with these phrases—"Go to it—Beat him up—Give him another—You're a coward—Mine is the best." Have them discuss self-control of speech. Help them to see that a Christian keeps his temper, does not hit back and never tries to get the best of people, that he must in every way be self-controlled if he is to be like Jesus.

August 12—*Vacation Friendships Among the Races*

The program for this week is that of the Mission Band or the missionary meeting of the Christian Endeavor. When these friends from other lands come to America they discover many things besides a new country, a new speech and new ways of living. They find the Spirit of America. Have your girls and boys discuss the following:

Is it a kind and friendly spirit?

Is it one to help us become good citizens and Christian girls and boys?

Will these friends of ours share in making America what we want it to be?

Do we not help these people know what the Spirit of America is like as we meet them on the street? In school? On the playground? How?

Have the children plan some definite project—local if at all possible—for some foreign group or some foreign boy or girl which will show clearly how friendly they want to be, and how much they want them to feel that this is their land, too—that the Spirit of America is a spirit of kindness, of friendliness and of love.

The following prayer by Aghavnie Yeghenian, printed in *The Association Monthly* may be used at one of the mission study meetings:

"At thy altar, O God of the ancient ages, the creator of many nations, and the Father of our fathers, we kneel today in common worship with the children of the Pilgrims to offer Thee our prayers of Thanksgiving.

"We, O Father, are the Pilgrims of today, exiles from many lands; we have come to seek the greatest of all Thy gifts, Liberty to worship Thee in freedom and peace.

"We, therefore, offer Thee today our prayers of Thanksgiving even as did the Pilgrims of old.

"We thank Thee for America.

"We thank Thee for the America which Thou hast raised to greatness among the nations.

"We thank Thee for the America which Thou hast replenished with wealth and power.

"We thank Thee for the America which Thou hast crowned with the ideal of service to the brotherhood of men.

"And we pray Thee, O God of the ages, to grant us who come from many lands—from lands of suffering, of oppression, of persecution, of war—the grateful heart for the appreciation of freedom, of opportunity, of peace, which we come to seek here.

"We pray Thee, O Creator of men, to grant to the America of today, that sense of her brotherhood with the many races within her gates, that sense of her obligation to the broken world outside, that sense of her responsibility which befits her greatness.

"We pray Thee, O Father of our fathers, to renew and broaden the vision of the Pilgrims in their children of today; we pray Thee to continue in them the communion of the spirit of their fathers; to guard them in their prosperity and ease from selfishness, arrogance and pride; to keep them in their greatness and power, sensitive to the sorrow of the world and to the suffering of mankind.

"And we pray Thee, our God, to help the children of the Pilgrims to bring Thy Kingdom here in America, so that even at the threshold of its gates the immigrant can behold through tearless eyes at last the dream of man realized, the City of God rising, the majesty of a fair country to enter; and in common brotherhood with its makers, kneel in common worship to thank Thee."

August 19—*God's Wonder Book: John, Who Tells Us to Love*

John was called "The Beloved Disciple" and in his book he tells us much of love. Children are often quick to resent the idea that love, and not fighting, will conquer hate. Lead your group to see that settling problems by fighting never solved a problem. Interest them in discovering a better way. Jesus lived such a good life that people wanted to live like him. He taught love and forgiveness for enemies and those who acted unkindly. Ask for incidents from the lives of great men which showed such love. There are many stories—such as those of Lincoln pardoning a southern boy who was caught as a spy—which you will want to mention. Have the Juniors relate incidents when they have shown love in the home, toward a neighbor, by an act of kindness or by being thoughtful.

August 26—*God's Wonder Book: James, Who Tells Us What Religion Is*

This study will offer you a splendid opportunity to teach your group something about our Homes for the Aged and our Homes for the Orphans. Place a large map of the United States before your group. As there are six Homes for the Aged (however, one of the Homes for the Aged has two units) and six Homes for Children, fasten thirteen red threads to the spot on the map where your own group is located. Fasten the other end of the threads to the various locations of our twelve Homes, telling in a few sentences something about each.

The following gives the location of the twelve Homes:

Homes for Children

Christian Orphans' Home, St. Louis, Missouri.

Cleveland Christian Home, Cleveland, Ohio.

Child Saving Institute, Omaha, Nebraska.

Colorado Christian Home, Denver, Colorado.

Juliette Fowler Home, Dallas, Texas.

Southern Christian Home, Atlanta, Georgia.

Homes for the Aged

California Christian Home, San Gabriel, California.

Emily E. Flinn Home, Marion, Indiana.

Florida Christian Home, Jacksonville, Florida.

Illinois Christian Home, Jacksonville, Illinois.

Juliette Fowler Home, Dallas, Texas.

Northwestern Christian Home, Unit No. 1, Walla Walla, Washington.

Northwestern Christian Home, Unit No. 2, Eugene, Oregon.

September 2—*Being Like Christ in Our Friendliness*

There are many famous friendships—David and Jonathan, Paul and Philemon, Damon and Pythias, but Jesus is the greatest friend the world has ever known. He has told how every Junior might be a friend of all. Show your Juniors how by following Jesus' instructions they will have many friends, they will have the right kind of friends and in return will be the right kind of a friend.

Have your group sing, "What a Friend We Have in Jesus." Occasionally it would be well to give the history of a helpful hymn and the children would be interested. The song just mentioned was written in 1855 by John Scriven, a well-to-do young man, a college graduate, a man who was loved by everyone and who was continually helping someone in need. No task was too small or too difficult if it was for someone in need. Mr. Scriven led a very quiet life and no one knew he could write. Some friends accidentally found the words to this song and when asked about it, he replied: "I wrote those words to comfort my mother at one time. I never intended anyone else to see them."

A valuable discussion might follow the singing of this hymn. Can a selfish person be a friend? Why? Does a friend ever try to get even? How are some ways in which Juniors may follow Jesus on the road of friendship?

The Birth of a Great Purpose

(*Continued from page* 34.)

Under the leadership of the president, Mrs. Earl Gruwell, the society presented the anniversary play, "Vision and Wings." Mrs. Kate Slattery took the part of Mrs. Pearre with charming thoroughness, copying her picture in WORLD CALL with remarkable success. Wearing a beautiful old gown of more than a hundred years she was a dainty picture, representing days of sixty years ago. Other characters wore lovely gowns of from seventy-five to one hundred years old. As a setting for the scene the furnishings were all in keeping with the period—two chairs were used that "came round the Horn" in early California history; an old spinning wheel, old oil lamps and candles for lighting, and antique vases of great age were filled with fragrant old-fashioned petunias and pinks. The soft, beautiful old silk of the gowns, old laces, the rich old shawls, the period furnishings, the parts accurately and sweetly taken, combined to make a delightful whole long to be remembered with delight and profit by the large number privileged to be present. Following the play, there was a happy fellowship hour in the social room with a huge cake bearing its sixty candles and a "cup o' tea" for all.

MRS. R. W. BLOSSER.

San Francisco, California.

Station UCMS Broadcasting

(*Continued from page* 41.)

Akron, Ohio, whose funeral was held on May 26. Mr. Adamson passed away several years ago. They were generous supporters of the missionary work and supported their own daughter as their living link. They also gave the money for Adamson Hall, housing the Christian Dormitory and Training School in Laoag, Philippine Islands. Mrs. Adamson made three visits to the Islands. She was active in High Street Church, Akron, and in the missionary organization, serving the Ohio Board for many years as district secretary. Vera received her first missionary instruction and enthusiasm while a member of a Mission Band of which her mother was the superintendent.

An ordination service was held at Northwood Church, Indianapolis, recently for William T. Pearcy, assistant treasurer of the Board of Church Extension, with R. Melvyn Thompson, pastor, John H. Booth and C. M. Yocum officiating.

Friends of Mrs. F. R. Liddell of La Porte, Indiana, former member of the executive committee of the United Society, will regret to hear that she had an operation for appendicitis a short time ago. We are also sorry to know that Mrs. Kent W. Hughes of Lima, Ohio, who served last year on the Commission of Policy and Relationships of the United Society, has been nursing an injured knee for several weeks. Both, we are glad to say, are now well on the road to recovery.

Miss Carol Helser, daughter of Mrs. R. B. Helser who has been with the United Society almost from its organization, graduated from Technical High School, Indianapolis in June. She was one of two selected out of a group of twenty in a class of 1,100 to receive a Riley Gold Medal for work in English. She has also received a scholarship in the college at Lake Forest, Illinois. Her father was a successful preacher in several good churches in Iowa.

Miss Jean Booth, daughter of John H. Booth of the Board of Church Extension, graduated from Technical High School, and A. R. Liverett, Jr., son of A. R. Liverett, from Shortridge High School.

The Savery Hotel, Des Moines, Iowa, has been chosen as headquarters for the United Society and for the International Convention. The Pension Fund, Board of Church Extension and Board of Education will be at Fort Des Moines Hotel, while the National Benevolent Association will be quartered at Kirkwood Hotel, and the Board of Temperance and Social Welfare and Association for the Promotion of Christian Unity at Hotel Chamberlain.

Closing the College Year

(*Continued from page* 31.)

casion of the one hundredth anniversary of President McGarvey's birth.

The College of the Bible, Lexington, Kentucky, has made a number of changes in its program in Pastoral Theology. These will take effect the academic year 1934-35.

Dr. A. W. Fortune will continue to teach his course, "The Minister and His Task." This will be a course two hours per semester extending through the year, and will cover the work indicated by the title and give unity to the work of the department.

For the first semester Hampton Adams, of Frankfort, will teach a course on "The Minister as Pastor." This will be based on his experience as a successful pastor and on further study and reading. It will be a two-hour course.

The second semester A. C. Brooks, of Mount Sterling, will teach a course in "Church Administration." Mr. Adams and Mr. Brooks were classmates and fellow-members of the board of trustees of The College of the Bible. Mr. Brooks' work will also be based upon his experience in church administration, as well as on further study and reading.

The second semester there will be a two-hour course entitled "Pastoral Functions." This course will be given by lecturers and speakers who will be brought in from the actual field of work.

Randolph College

At a recent meeting of the Board of Trustees of Randolph College, Cisco, Texas, the following men were elected to office on the Board: President, Dr. David Franklin Tyndall; vice-president, Dr. John W. Tyndall, Jr.; secretary, Professor H. R. Garrett.

The board reelected the present faculty for the school year 1934-1935.

Dr. David F. Tyndall was reelected president of the college, and upon the resignation of Dean E. Buford Isaacks as business manager the board appointed Professor H. R. Garrett to that position.

The Board of Trustees feel very optimistic about the future of the college, and the gains that have been made during the past year lead them to believe that next year will be a banner year for the institution. Members of the Board and of the faculty have already contacted many high school seniors, pointing out the advantages of attending the Cisco college.

Yale Divinity School

May 16 and 17 the Campbell Club of Yale Divinity School had as its guest A. E. Cory of the Pension Fund. May 16 Dr. Cory addressed a meeting of the Campbell Club. The following day members of the group had personal interviews with Dr. Cory. The Disciples studying in Yale have greatly appreciated the opportunity for closer fellowship and counsel with our brotherhood.

The new officers of the Campbell Club for the year 1934-1935 are: Russell Brown, Youngstown, Ohio, president; Matthew G. Madden, Martins Ferry, Ohio, vice-president; William Meredith Norment, Jr., Hagerstown, Md., recording secretary; Wales E. Smith, Indianapolis, Ind., corresponding secretary; Allen B. Stanger, Blacksburg, Va., treasurer.

The following men will complete their work in Yale Divinity School this June: George Oliver Taylor, Phillips University, B.A., 1923, M.A., 1925, Yale University, B.D., 1933, Hooker-Dwight Fellow 1933-34. Luther Shao, B.A., University of Nanking, 1926. The following will receive the B.D. degree: Cecil A. Jarman, Decatur, Ga., B.A., Atlantic Christian College, 1928, M.A., Emory University, 1932; Brother Jarman is treasurer of his class. John David Kidwell, Martinsburg, W. Va., B.A., Milligan College, 1929; Otis M. McQuary, Beatrice, Neb., B.A., Cotner College, 1929; Thomas L. Massie, Mineral Wells, Texas, B.A., Texas Christian University, 1928; Harold B. Monroe, Roseland, N. J., B.A., Bethany College, 1931; Walter H. Moore, Mount Vernon, Mo., B.A., Drury College, 1930; Brother Moore is president of the graduating class. Chester S. Ramsey, Hagerstown, Md., B.A., Lynchburg College, 1926; William Elbert Starn, Adrian, Michigan, A.B., Bethany College, 1928.

Luther Ching San Shao will receive his Ph.D. degree from Yale University this June. The subject of his dissertation is "Christian Liberty and Religious Education in China." Luther has made many friends during his study at Yale and is returning to Nanking, China where he will be engaged in religious education. He is outstanding in his training and preparation.

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A VACATION WITH A PURPOSE

Write for information to The Lakeside Ass'n., Drawer D, Lakeside, O.

WORLD CALL

For the Church School Worker

In July-August WORLD CALL

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What methods may be used to carry on a successful program?

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A Word of Gratitude

A boy who had been helped in one of our schools in India, sent this letter to the Mission:

To the Mission of Disciples of Christ
Dear Mother:

It gives me great pleasure to inform you that I have refunded my bounded debt to you within a year. Now, though I owe nothing in coins, yet I am much obliged to you in several respects of which one, the most important, a good settlement in life must be mentioned.

Dear Mother, you brought me up, educated me, gave me necessary and useful instruction in spiritual things, and in every way tried for the betterment of your son.

Here your son stands, settled in life away from you, since time and chance happen to all, but near in spirit, always congratulating on your patience which you have kept for so long a time. May the Almighty be gracious unto us and as we live by his providence, may we live to his praise, looking and waiting for a better life with the God above us.

I am closing this letter with my best love and wishes to you, dear Mother.

YOUR OBEDIENT SON.

Memorial Service

THE Margaret K. Long Girls' School, Tokyo, Japan, held a very fitting memorial service in memory of R. A. Long, the generous benefactor of the school, April 20, 1934. The faculty and whole student body were present, entirely filling the beautiful auditorium. Professor S. Imamura, dean of the school, led the service, reading the scripture lesson and offering prayer.

President Y. Hirai spoke of Mr. Long's relations with the school from its very beginning and of his generous support through the years. The school was named in memory of Mr. Long's mother. President Hirai also told of his various conversations with Mr. Long on the occasion of his visit to America in 1930, and of the unforgettable impressions which he received. He spoke feelingly of Mr. Long's deep faith, his gentleness, his generosity, and his love for Christ and the church.

One of the students of the fifth year class read a Memorial Address, expressing the great sense of loss felt by the whole institution in the passing of the school's honored benefactor.

R. D. McCoy, representing the missionary group, was the last speaker on the program. He referred chiefly to Mr. Long's business ideals and successes, his long and intimate connection with our brotherhood and generous support of its various home and foreign enterprises. In Mr. Long's death our school here not only loses an honored friend and benefactor, but our whole brotherhood a wise counselor and guide.

R. D. McCOY.

The Missionary Register

Missionaries Returning from the Field

Miss Martha Bateman, Africa, New York, May 31.
Dr. and Mrs. R. F. Brady, China, arriving about the middle of September.
Mrs. Edna W. Gish, to leave China in July.
Mr. and Mrs. S. F. Goodsell, China; returning at once.
Mr. and Mrs. Lewis S. Smythe, S.S. "President Grant," Dollar Line, Seattle, July 10.

Missionaries Going to the Field

Mr. and Mrs. W. H. Edwards, Africa, June 10, S.S. "Caledonia," Cunard Line, from Boston.

Receipts for Eleven Months Ending May 31, 1934

United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	$126,278.63	$ 9,666.68	$10,006.37*	$ 1,742.63	$ 1,028.28
Sunday Schools	97,873.50	51,029.65	1,221.33*	73.68	30.31
Christian Endeavor Societies	3,468.15	38.53	140.26		
Missionary Organizations	264,780.46	3,870.80	4,868.75	666.76	163.51
Individuals	21,084.85	7,880.86	1,671.64	2,633.45	1,261.30*
	$513,485.59	$72,486.52	$ 4,547.05*	$ 5,116.52	$ 39.20*

From Miscellaneous Sources

Bequests	$ 15,614.96	$ 2,000.00	$ 2,883.95	$ 550.00	$ 461.68*
Interest (U. C. M. S.)	50,161.83		7,130.27*	2,709.08	131.97*
Interest (Old Societies)	23,210.97		1,499.47		
Gifts from Old Societies	21,327.62	18,522.54	4,648.73	1,657.04	11,769.51*
Home Missionary Institutions	58,090.01		14,261.49		
Benevolent	20,420.65	30,309.44	1,782.67*		
Foreign Field Receipts	152,640.05		98.13*		
Annuities				14,675.32	7,757.97
World Call Subscriptions and Advertising	26,973.09		3,044.53*		
Literature	17,124.26		2,456.88*		
Miscellaneous	24,856.51	160.00	575.20	4,716.81	8,211.61*
	$410,419.95	$50,991.98	$ 9,356.36	$24,308.25	$12,816.80*

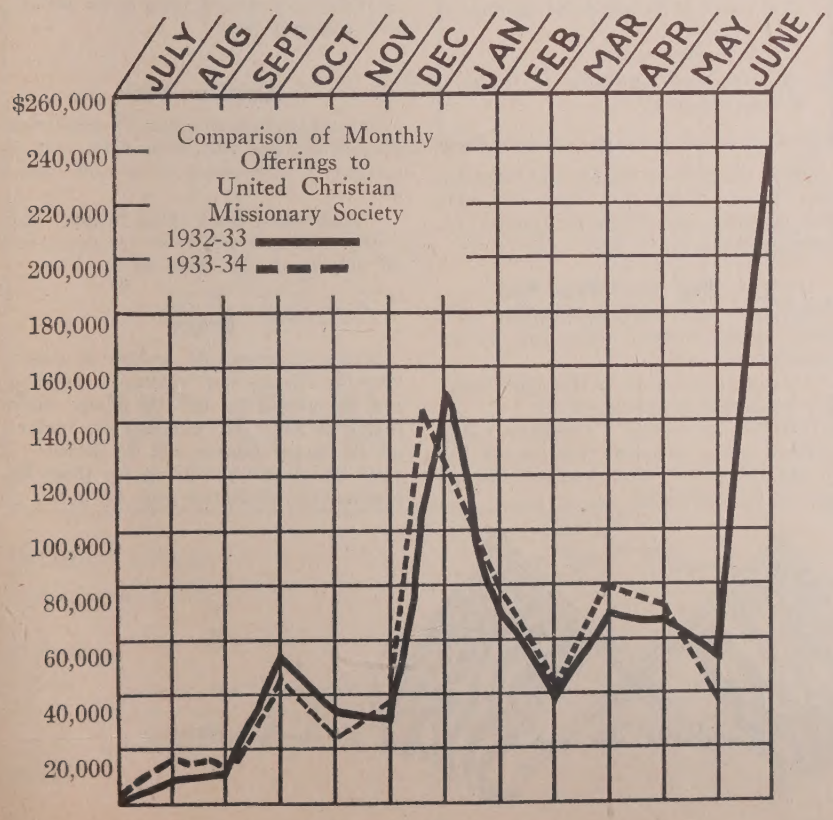
Board of Education Disciples of Christ and Cooperating Colleges

Churches	$ 22,508.78	$ 4,251.55

*Decrease

Keep the Trend Upward

During June



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Successful Meeting at Moscow

Frank Cunningham of Roseburg, came to us for an exchange meeting and preached three weeks and a day. The attendance was good from the very start, not large, but fine for this place and our small congregation. Often our house was crowded and never was there a really discouraging audience. We had a strong series of largely doctrinal sermons, presented in a wonderful spirit and the people of all denominations present received the messages gladly. Twenty-four were added and one more the following Sunday morning, making twenty-five adult additions to this congregation. Of course, that would not be a large meeting for some churches but for us in the condition our work has been in the past, it was a wonderful victory.

Most of the responses were from entirely new families, increasing the scope of our influence in the community. Our people feel greatly encouraged and are doing their best to hold these gains and to give those who have come to us an atmosphere which will bring them to their maximum spiritual usefulness and strength. We are now launching a financial campaign to catch up some of our obligations and meet our responsibilities.

C. C. Curtis.

Moscow, Idaho.

The Last Page

Mighty Poor Chance

Little Milton came home from Sunday school with a mite box.

"Why do they call it a mite box, Mother?" he inquired.

"Because," chirped in his brother, "you might put something in it and you might not."—*Boston Transcript.*

Seasick Passenger (on friend's yacht): "I say, what about going back? After you've seen one wave, you've seen them all."—*Selected.*

"Whom does your little son look like?"

"His eyes are mine, the nose is my wife's and the voice, I think, he got from our motor horn."—*The Alabama Baptist.*

Not Guilty

"The lady says you deliberately urged your dog to attack her; that you called out to him: 'Seize her! Seize her!'"

"Good heavens, officer, nothing of the kind! I was merely calling him off. Cæsar is his name."—*Boston Transcript.*

The congregation having departed, a shabby, little elderly woman approached the preacher.

"That was a lovely prayer you made, Pastor," she said in a quavering voice, "but next Sunday I wish you would pray for my floating kidney."

The preacher stood aghast. "Pray for your floating kidney," he gasped, "why, what do you mean? I never heard of such a thing!"

A shade of disappointment spread over the elderly lady's face. "I thought," she said, her lips trembling, "I thought that if you could pray for loose livers, you could pray for floating kidneys, too."

Grandma was helping Peggy make out a list of little guests for her holiday party.

"How about the Morton twins?" Grandma asked.

"Well, there's no need to ask them both," Peggy answered; "they're 'zactly alike."—*Selected.*

Almost Unconscious

Millie has to walk several blocks to the street car each morning, and last winter on a very cold morning had to face a chill wind that was very uncomfortable.

When she got on the car she remarked to a friend: "My, that was a cold walk this morning; my knees are almost unconscious."

Youth Prays for Peace

Lord, we are the Youth of every land today,
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your will
That we should die.

Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
To understand
That war is sad, and horrible, and wrong,
And useless quite;
That we, the clean strong Youth of earth,
Have the good right
To life and love and happiness and peace.

We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer.

—Grace Noll Crowell in *"The Pilgrim Highroad."*

Yes, Her Face Was Red

"Lady," said the traffic officer to a driver he had stopped, "how long do you intend to be out?"

"What do you mean by that question?" she demanded indignantly.

"Well," he replied, "there are a few hundred other motorists who would like to use this street after you get through with it."—*Exchange.*

The Editor's Song

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year,
Who lays down a dollar, and offers it gladly,
And casts 'round the office a halo of cheer!
Who never says, "Stop it, I cannot afford it!"
Or "I'm getting more papers than I can read."
But always says, "Send it, the family all like it—
In fact, we think it a household need."
How welcome he is when he steps in the sanctum!
How he makes our hearts throb!
How he makes our eyes dance!
We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance.

—*The Missionary Herald.*

"Certainly," said the farmer's wife to Meandering Mike, "I'll give you your breakfast."

"Thank you, ma'am."

"Suppose," she went on, with a glance at the woodpile, "that you start in with a chop."

And he turned haughtily away with a remark to the effect that nothing was so offensive to a man of taste as an untimely and unseemly jest.

Airplane Ride

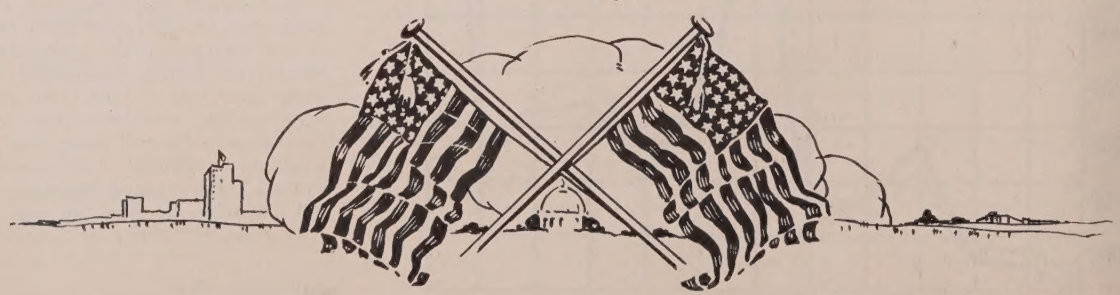
Several children in a nursery school were playing airplane ride, when little John remarked: "I'm going to dive off; watch me."

"That was a dumb thing to say," said Philip. "Don't you know you don't dive off airplanes; you chute off."

Proxy

Myron, four-year-old brother of twelve-year-old Junior, was visiting a neighbor and recounting to her the many useful things he did. He told her of Junior's taking cornet lessons and he added:

"I do all his practicing for those lessons and get 10 cents a week for it."



THAT L-A-G IN YOUR FOOTSTEPS

When hot summer breezes blow
And paint cracks off the house
And streets swell and burst
And even the river waters are warm—

And nothing in the world is as restful as
The chair on the shady side of the house
Or the bench under the cherry tree
Or the chintz covered studio couch—

THEN'S THE TIME TO TURN THAT L-A-G TO PROFIT AND PLEASURE, TOO

For that's the time to take your

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And forget yourself and the heat
In a hundred and one pleasant occasions.

STOP THE SUMMER L-A-G AT LEAST MAKE IT BEARABLE WITH

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Rural Church Reverie

By John H. Horst

Cathedral worshipers may choose
To glorify their shrine,
But as for me, though city bred,
The rural church for mine;
Communing in some lowly church
By hallowed scenes beset,
Enthralled the mind drifts back to days
Akin to Olivet.

A steepled church that stands enisled
By miles of waving grain,
Remote from city din and noise
And from its stress and strain;
A joy to dwell within these walls,
To hear the robins' tune,
And breathe the whiffs of new-cut hay—
A sabbath day in June.

A mountain church in autumn time
Which I remember well,
Around its portals nature's charms
Forever cast their spell,
In valley view and sunlit peaks
I glimpsed the hand divine;
I sensed it, too, in rustling leaves
And scent of balsam pine.

In glowing terms a gracious friend
Depicts this scene to me;
His hillside church that looms along
An inlet of the sea,
He wanders there an hour before
The services begin;
To sit and muse beside some grave—
And watch the tide come in.

—*Methodist Protestant Recorder.*

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